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Edward Butler S. John

“That thou mayest know how thou oughtest to behave thyself in the House of GOD.”—1 *Tim.* iii. 15.

The Congregation in Church

A PLAIN GUIDE TO

**A reverent and intelligent participation in the
Public Services of Holy Church.**

WITH

BRIEF INFORMATION CONCERNING THE SIX POINTS

AND THE

PRINCIPAL RITES, CEREMONIES, VESTMENTS, ORNAMENTS,

SEASONS, FEASTS, FASTS,

LITURGICAL COLOURS, ECCLESIASTICAL TERMS,

AND VARIOUS OTHER MATTERS APPERTAINING TO CATHOLIC WORSHIP.

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PREFATORY NOTE.



AN experience of twenty years among numerous Catholic congregations throughout England and upon the Continent has led me to think that some little guide, very plain and practical, is much required by the large numbers of persons who are continually joining the Catholic ranks. The questions upon simple matters of ritual and worship put week by week to the Editor of the *Church Times* by his correspondents, appear strongly to confirm this opinion. The nature of such of these questions as are more constantly recurring has, indeed, largely guided me in selecting the matter for this little compilation, and I am glad to acknowledge my indebtedness to the *Church Times*, whose clever and plucky advocacy has so largely helped forward the Great Catholic Revival.

THE COMPILER.

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THE CONGREGATION IN CHURCH.

PART I.

CHAPTER I.

The Ritual of the Bible.

LL worship must be carried on by means of ritual of some sort. All religious bodies, whether Christians, Mohammedans, Buddhists, idolaters, or whatever else, carry on their worship through the medium of forms, and rites, and ceremonies. A little reflection will prove to us that there is no other way of doing it. To sit still and silently contemplate the goodness of God, or dumbly appeal to Him in mental prayer, would be a kind of worship; but it would certainly not be a worship that, alone, would satisfy ourselves, and we know from the Bible that it would not be a worship that, alone, would satisfy God. Bodily actions are, in fact, indispensable to the proper expression of mental worship.

Forms of words, of prayer, of praise, of verse, of music, accompanied by attitudes, gestures, and ceremonies,—all these occur to us naturally at once as appropriate for use in worship.

But what particular forms and ceremonies these are to be we cannot determine for ourselves, nor, indeed, as regards public worship, are we at liberty to do so. It is our plain duty to look for this end, first into the Bible, the inspired word of God; and secondly, into the traditions of the Catholic Church, subject only to such rules

and limitations as our own branch of that Church has laid down. Happily, there is abundant testimony in the Bible as to what the ceremonial of worship ought to be ; and the traditions of the Church are also very clear upon the subject, even as far back as the very times when the Apostles were here upon earth, carrying out the personal instructions of their Divine Lord and Master.

The Bible is full of ritualism from first to last. The sacrifices of Cain and Abel, with their attendant rites and ceremonies, were undoubtedly ordered by God. Those of Cain were, indeed, rejected, because they fell short in the matter of ritual. The ceremonial of the Mosaic period was appointed again by God, and described to Moses with the utmost attention to detail. It would be impossible to conceive any stronger evidence of the importance of ritual in the sight of God than the solemnity and importance which surrounded these minute and elaborate instructions to Moses afford. For, we must remember that the Old and New Testaments form together the inspired revelation of but *one* religion. They are the records of two dispensations, it is true, but not of two religions.

It is a great and very common delusion to suppose that the necessity for ceremonial worship, and the virtue of it, departed with the Jewish dispensation ; that all this Mosaic ritual passed away without its uses and lessons ; that the most holy will and intentions of God changed completely with regard to this subject at the Advent of our Lord. Such a notion cannot be made to agree with our positive knowledge of God, Who is the same yesterday, to-day, and for ever ; in Whose sight a thousand years are as one day. In the great eternity of His existence, the whole period of this world's life is but a moment of time. Is it, then, consistent with all that the Bible teaches us of the unchangeable nature of God, that what He pronounced right in essence and principle in one age He should declare to be wrong in essence and principle in another ? In short, that to this extent

He should have literally altered the terms upon which salvation might be acquired by man? We say, it is not.

Everything under the Mosaic law had its counterpart under Christ. The sacrifices, the victim, the priests, the temple, the altar, the vestments, the incense, the ornaments, the rites and ceremonies,—all these were purposely ordained by God, as types of corresponding things which the new dispensation should bring forth, patterns to be copied in our Christian worship.

S. Paul, writing of these very matters, says that they "*were our examples*," described to us "*for our admonition*" (1 Cor. x. 6, 11); that they were "*a shadow of good things to come*" (Heb. x. 1); that they were "*the patterns of things in the heavens*" (Heb. ix. 23); that the ministers of the earthly tabernacle "*serve that which is a copy and shadow of the heavenly things*" (Heb. viii. 5)*—that is to say, perform Divine Service at or in that Sanctuary, which, being made after the pattern seen in the Mount, is the visible representation on earth of the true Sanctuary, which is in Heaven.

It is clear, therefore, that although the ceremonial was altered when the Messiah came, the necessity for ceremonial was not. That remained as absolute as before. It is very necessary that this leading fact be not lost sight of, if the importance of ritual is to be rightly understood.

There is no reason to believe that the forms and ceremonies of worship were reduced to any great extent by Christ and his Apostles in their time. They were changed, of course, to some extent, but not abolished. It has been well pointed out that to have done away with the old forms entirely would have been to have thrown away one great means of making converts, whether from among the Jews or the Gentiles. The people of those days were accustomed to the worship of the Temple, and of the other synagogues, and it would

* Revised Version.

be extremely unreasonable to suppose that the Apostles neglected to employ similar forms of worship, founded upon the old Jewish rites, "tending so greatly as these must do to the dignity of service, and to promote the reverence and fervour of the worshipper."

It must, however, be always borne in mind, in considering a matter like this—and the same caution will apply to the records of the primitive Church and the Rubrics of our Prayer-book—that such things as were done daily, as a matter of course, or commonly understood by every decently-informed person, were never described, and indeed were barely referred to, by those writers who wrote upon the subject. In our day, we should be more minute and particular, perhaps; but in the past it was different. We cannot, therefore, expect to find in the New Testament full information upon simple details of worship, especially when we consider that the Gospels and Epistles were not addressed to us, but to the people who lived at the time they were written, and who consequently were perfectly familiar with all that was of daily occurrence in their time. As illustrating this, it is pointed out by Blunt, that we are told (Acts ii. 42), "that the first Christians continued in *the* doctrine, and in *the* fellowship of the Apostles; and in *the* breaking of bread, and in *the* prayers; the two latter expressions clearly indicating settled and definite ceremonial and devotional usages, with which the writer knows his readers to be acquainted. St. Paul's reference to a Sunday offertory (1 Cor. xvi. 1); to the observance of decency and order in the celebration of Divine Service (1 Cor. xiv. 40); to the ordinances, or traditions, which he had delivered to the Corinthians, and which *he had received from the Lord Himself* (1 Cor. xi. 2); and to the divisions of Divine Service in his words, 'I exhort therefore,' &c. (1 Tim. ii. 1),—these show that an orderly and formal system was already in existence; while his allusion to 'the traditions' seems to point to a system derived from some source the authority of which was binding upon the Church. Such an authority

would attach to every word of our Blessed Lord ; and when we know that He remained on earth for forty days after His Resurrection, and that during that period He was instructing His Apostles in ' the things pertaining to the Kingdom of God ' (Acts i. 3), it is most natural to suppose that the main points of Christian ritual were ordained by Him, as those of the Jewish ritual had been ordained during the forty days' sojourn of Moses on Sinai. It is to be remembered, also, that there are forms and ceremonies in use by the Church which were undoubtedly ordained by Christ, such as the laying-on of hands in Ordination, the use of water and certain words in Holy Baptism, and the manual ceremonies at the Holy Communion."

Distinct, however, from all this, which depends upon deduction and inference in a great measure, we have the book of Revelation, written by S. John himself, the last of the Apostles, and consequently in the very best position to write with authority upon the worship of the Christian Church in his day, by which time something like established forms and ceremonies had become general. In this wonderful vision, the interpretation of which has probably engaged the attention of Christian people ever since it was written, it is generally admitted beyond reasonable doubt that we find two things—first, a reflex of what the worship of the Church was in S. John's time ; and, secondly, a glimpse set forth in mystical language of what the worship of Heaven will be like, so far as we in our feeble intelligence can grasp it, and hence a type of what our own efforts at worship should be fashioned after as nearly as possible.

A slight examination of chapters iv. and v. of the Revelation will show us a very remarkable picture.

In the early days of the Church, the only acts of public worship consisted of Celebrations of the Holy Eucharist. There were no other services. The Mystery of our Lord's Presence in the Sacrament lay (and still lies) at the root of all the ceremonial practices of the

Church. The Celebrations of the primitive Church were based ceremonially upon the pattern of the old Jewish sacrifices. The Christian Sacrifice, as offered in the Eastern Church (that is, the Greek Church of Russia and other countries) at the present day, follows with great ritual minuteness the same service as it was performed by the early Christians. Now, if we look into these fourth and fifth chapters, we shall find there described a scene closely resembling the Holy Eucharist as celebrated in the Eastern Church in our own day, and consequently as formerly celebrated by the early Christians.

Blunt, a learned, moderate, and loyal writer, in his "Annotated Prayer-book," points out forcibly the resemblance. There is a veiled door leading from the choir into the nave of the church, which is only opened when the Sacrament is administered. The opening of this door brings into view the Altar and the Divine Mysteries being celebrated there. When S. John looked through the door, "*behold a throne was set in Heaven, . . . and round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold . . . and there were seven lamps of fire burning before the throne, . . . and before the throne there was a sea of glass like unto crystal.*"

"Here," says Blunt, "is exactly represented an arrangement of the Altar familiar to the Eastern Church, to the early Church of England, and to the Churches of Italy, France, and Germany at the present day, in which it occupies the centre of an apse* in front of the seats of the Bishop and clergy, the latter being placed in the curved part of the wall. And, although there is no reason to think that the font ever stood near the Altar, yet nothing appears more likely than that the 'sea of glass like unto crystal' mystically represents that laver of

* For the meaning of *apse*, see Glossary.

regeneration through which alone the Altar can be spiritually approached.

“Another striking characteristic of the Ancient Church was the extreme reverence shown to the book of the Gospels, which was always placed upon the Altar and surmounted by a Cross. So ‘in the midst of the Throne and round about the Throne’ S. John saw those four living creatures, which have been universally interpreted to represent the four Evangelists or the four Gospels; their position seeming to signify that the Gospel is ever attendant upon the Altar—penetrating, pervading, and embracing the highest mystery of Divine Worship, giving glory and honour and thanks to Him that sat upon the Throne, Who liveth for ever and ever.

“In the succeeding chapter S. John beholds Him for whom this Altar is prepared. *‘I beheld, and lo, in the midst of the Throne, and of the four living creatures, and in the midst of the Elders, stood a Lamb as It had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth unto all the earth.’* It cannot be doubted that this is our Blessed Lord in that Human Nature on which the *septiformis gratia* was poured without measure; and that His appearance in the form of the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, represents the Mystery of His prevailing Sacrifice and continual Intercession.

“But around this living Sacrifice there is gathered all the homage of an elaborate ritual. They who worship Him have ‘every one of them harps,’ to offer Him the praise of instrumental music; they have ‘golden vials full of incense, which are the prayers of the saints,’ even as the angel afterwards had given unto him much incense that he should offer it with the prayers of the saints ‘upon the golden Altar which was before the Throne’; they sing a new song, mingling the praises of ‘the best member that they have’ with that of their instrumental music; and they fall down before the Lamb

with the lowest gestures of their bodies in humble adoration. Let it also be remembered that one of the anthems here sung by the choirs of Heaven is that sacred song, 'Holy, Holy, Holy, Lord God Almighty, which was and is, and is to come,' the Eucharistic use of which is traceable in every age of the Church.

"These striking coincidences between the worship of Heaven revealed to S. John and that which was and is offered at the altars of the Church on earth, warrant us in considering this portion of the Revelation as a Divine treasury wherefrom we may draw the principles upon which the worship of earth ought to be organised and conducted.

"And the central point of the principles thus revealed is, that there is a Person to be adored in every act of Divine worship now, as there was a Person to be adored in the system which culminated in the Temple service. This Person is moreover revealed to us as present before the worshippers. And he is further represented as our Redeeming Lord, the 'Lamb that was slain,' He Who said respecting Himself to S. John at the opening of the Apocalyptic Vision, 'I am He that liveth and was dead, and am alive for evermore.'"

Over and above anything contained in the Bible with regard to strictly congregational worship, there is also much that is important, showing the Divinely-appointed use of ceremonial in other matters of religion. The Old Testament contains so many instances, that we need only mention, as an example of what we mean, the case of Naaman the leper, who was commanded by God to wash in Jordan *seven* times.

In the New Testament, ceremonial acts are constantly recorded in connexion with the Life of our Lord. He Himself used forms of prayer and pause, formal attitudes in his devotions, formal acts in His miracles, such as the spitting upon the ground, and formal rites in the Institution of the Lord's Supper, such as the breaking of the bread (and no doubt other ceremonies upon the

same occasion not recorded). He also was careful to carry out with exactness every part of the ceremonial involved in the fulfilment of prophecy, such as the procession to Jerusalem on Palm Sunday, and every awful detail connected with His Death and Passion. Further, He countenanced and approved of many acts of ritual on the part of others, such as the touching of the hem of His garment, and the ceremony of the precious ointment.

The foregoing hints and quotations are all we can find space for concerning the ceremonial of the Bible, which, we repeat, is fuller of the principles and details, and examples of ritualistic worship than any other extant book.

The other authority to which we have said we must go for guidance in the matter of ritual, viz.—the traditions of the Catholic Church, is one which cannot be examined with advantage here, however cursorily. The subject is too large. Moreover, as the use from primitive times of the ceremonies we shall refer to is a matter of history, entirely undisputed, there would be nothing gained by going into the question. Two of the great branches of the Catholic Church—the Greek Church and the Roman Church—have never ceased to use these ceremonies, neither did the Church of England relax their use from the time of its origin in an early century until the Reformation.

CHAPTER II.

The Ritual of the Catholic Church.

FROM the earliest ages ritual has been employed in the worship of the Catholic Church. In the conduct of all her services, in the administration of all her Sacraments, and especially in the celebration of the Holy Mysteries, the Church has

always made use of forms and ceremonies, of vestments and ornaments, of music and singing. Some of these things were ordered by Christ himself: others were practised by the Apostles: others again have been instituted from time to time by the Church; but all Catholic ceremonies and forms of worship are of greater or less antiquity.

If any doubt should exist as to the value of ceremonial in worship, or its Divine authority and Apostolic example, it is removed by the certainty that all branches of the Church have concurred in employing ceremonies from time immemorial. History tells us that not only the Roman Catholic Church, the Gallican Church, and the English Church in the West, but also the primeval Greek, Armenian, Chaldean, Syro-Chaldean, Coptic, and Eutychian Churches in the East anciently used ceremonies, with vestments, lights, incense, and other Catholic adjuncts. It is impossible that all the various sections of the Church should have thus agreed, without the very highest authority and the best reasons for so doing.

The reasons for our present use of ceremonies may be said to be chiefly eight. Additional and special reasons for the continuance of particular ceremonies, practices, or adjuncts of Catholic worship are given further on (page 37). The following are general reasons, which apply to all of them alike.

1. Because they are prescribed by the law and custom of the Church.

That they are so prescribed will be presently shown. We said that the traditions of the Church could only be followed by us, subject to any limitations imposed by our own national branch of it. These limitations (if any) must be sought in the Prayer-book, in the Articles, and in the Canons of the English Church, all of which are still in force unless abrogated by some subsequent enactment. There are, moreover, early Canons which apply to the whole Catholic Church, and which the

Church of England intends her people to abide by, except where she has specially made Canons of her own to supersede them. The law of the Prayer-book is explained in the next three chapters (especially chapter IV.), and some of the Canons are also therein referred to.

Our twentieth Article declares that the Church "hath power to declare rites or ceremonies"; and the thirty-fourth Article contains these words:—

"Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that hath offended against the common order of the Church."

The ancient rule applied to such things was that of S. Vincent (died A.D. 304), "*Quod semper, quod ubique, quod ab omnibus.*" That is to say, it is right to do what has been done always, done everywhere, and done by all.

Our Lord himself tells us that we are to "hear the Church," or else to be looked upon as "heathen men and publicans." (S. Matt. xviii. 17.)

"This is the all-sufficient reason for their use. They are not to be used because we like them, or think them desirable things to be used. If the Church commands anything, this is quite enough for good Christians. We must simply obey and be content. . . . It cannot be right not to do what the Primitive Church in her purest times did, and what the Universal Church has always done since. Every real churchman wishes to do whatever the Church has always done, because as a good son he wishes to obey his spiritual Mother, the Church of Christ."—(*Rev. E. G. Wood.*)

2. Because they show outward honour to God and the service of God.

In worldly matters the honour shown to a person is generally considered to be proportionate to the ceremony, and liberality, and outward respect with which he is treated. When the city of London wishes to do honour to a monarch or a prince, the dignitaries of the corporation receive him with all possible pomp and ceremony, entertain him at a gorgeous banquet, and present him with the freedom of the city in a magnificent gold casket. The honour shown to him is in proportion to the splendour of his reception, and the costliness of his gift.

Applying the same principle to the honour due to God, it follows that all things employed in His service should be of the best description possible. The architecture of His church, the vestments of His ministers, the vessels of His Altar, the ornaments of His Sanctuary, the ritual of His Sacraments, the music of His praises, should all be of the most excellent and costly kind we can possibly obtain.

David said of Solomon's Temple, "*The house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries.*" (1 Chron. xxii. 5.) Gold by weight, and silver by weight, "onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance"; these were the materials used for the decoration of the Temple; and all were "given," and "offered willingly" by the people for the honour of God. This cannot be without its lessons for Christians of the nineteenth century.

The wise man said, "Honour the Lord with thy substance, and with the first-fruits of all thine increase." (Prov. iii. 11.) Remembering this, the kings of the East offered gold, and incense, and myrrh, when they worshipped the child Jesus.

3. Because it is meet that the worship of the Church should be conducted in a stately, solemn, and impressive manner, and in a manner different from that in which

the business of the world, and the doings of every-day life are carried on.

This reason is precisely analogous to that for which the pomp and ceremony of state are insisted upon in the court of the Queen, and for which the observance of etiquette and formality is invariably enforced in the High Courts of Justice, in both Houses of Parliament, and in all august assemblies. It is upon tradition and ancient custom in these cases also, as in that of the Church, that the various ceremonies observed are founded.

S. Paul, referring to the services of the Church, says, "*Let all things be done decently and in order*" (1 Cor. xiv. 40), a plain direction, which can only mean that such services are to be conducted with reverence and solemnity, and in accordance with the ceremonial order laid down by the Church.

4. Because they help to impress the faithful with a due sense of the Divine origin of the Catholic Church, and of the vital importance of her Sacraments ; as well as to imbue them with those devout and reverent feelings, which should always influence us in the worship of the Most High, whether in the sanctuary or elsewhere.

When we enter a Catholic church, no matter in what part of the world it is situated, we at once see in its services and ritual those outward marks of Catholicity, which leave no doubt in our minds as to Who was the founder of the body to which that church belongs. Just as we can often tell by a glance at a building, or a painting, or a book, who was its architect, or painter, or author respectively : so we know at once that the Head of the Catholic Church was Christ.

About a Catholic service there is something solemn, supernatural, and distinctive, which marks it as different from Protestant services, and from all other religious functions. The intoning of the Office, the chanting of the Psalms (especially if to Gregorian tones), the solemn

music of the Mass (with the singing of the *Benedictus* and the *Agnus*), the strains of the organ, the incense, the ceremonies of the clergy, and of the congregation, all combine to touch us in a peculiar manner, and to fill us with a spirit of awe, and reverence, and devotion, such as we never experience in the same degree amid other surroundings.

The evidence of the whole Church for many centuries proves, if demonstration were needed, that this effect upon the faithful is of the greatest value in disposing them to accept the teachings and exhortations of her ministers, as well as in preparing their minds for devout worship.*

5. Because by the use of the same ceremonies and externals as she used of old, the Church is able to show forth to the world that she worships the same God, holds

* And in order that this most desirable effect of a Catholic service be not counteracted, it is of the greatest consequence that everything be done in as solemn and perfect a manner as possible, without blunder or mistake, or anything that could be made the excuse for ridicule. Particularly does this apply to the music and singing. The organist, upon whom so much depends in English churches, should be a competent musician, with a good knowledge of the music of the Church. He should be content to accompany the service in an unobtrusive manner—a manner calculated to aid our devotions, not to hinder them. The music he uses should be strictly sacred music. His voluntaries should never remind us of anything we may have heard in the theatre, or the concert-hall, or the drawing-room. He should never seek to tickle the ears of the congregation by showing off his own skill. Everything in the way of a performance is severely to be deprecated.

The practice which has latterly sprung up, of giving organ performances (or “recitals,” as they are called) in churches is, in the opinion of the writer, a most deplorable one.

So with the choir. It should consist of the best voices and most cultivated singers available. They should be trained with care. The music sung should be well within their powers, and they should know it thoroughly. Nothing so interferes with reverent worship as mistakes made by the choir, or the consciousness that any moment the choir may break down through attempting too much, or practising too little.

The following remarks by Bishop Thorold, relate to two or three

the same faith administers the same Sacraments, and offers the same Eucharist as the early Churches founded by the Apostles.

“Two opposite enemies of the Church of England, Papists on the one hand, and political dissenters on the other, are at the present time very bitterly urging that she is only a modern religious body having her origin at the Reformation. This is of course utterly untrue. The Church of England is the Catholic Church in England, and has existed ever since Christianity was introduced into England, possibly in S. Paul’s time. Now we want to do all we can to teach people that this is so. We want by word *and by act* to teach that the Church of England now is the same religious body that she was five hundred, or a thousand, or twelve hundred (when Ely Cathedral was founded) years ago, or further back than that. . . . Clearly one way in which it can be shown she is the same body is by her making use of the same things in her service now that she did five hundred or twelve hundred years ago. She uses the same words, and these words should be accompanied by the same things. This is just what the Church of

matters, with regard to which those in charge of choirs often have much to answer for:—“If any one asks me about a surpliced choir, I am in favour of it, but there are two things I bargain for,—one that you shall have their surplices always washed, and next that you have a choir which, when it is surpliced, is not to be distinguished by bad singing. We are all coming to feel that Church music is a great help to worship But I also feel that if members of the choir accept from God and the minister the privilege of taking part in the services, the one thing they owe to Almighty God, to the congregation, and themselves, is *reverence*. I know choirs, some in London, where their singing is almost a means of grace; it is done so beautifully, so reverently, and with so much care, that it lifts up the whole service to a higher level. I have also, I am sorry to say, seen choirs which, during the service, were turning over their music-books, or whispering, and were not praying; and people see it, and a chill comes over the services, and those who ought to be nearest to God when in His presence, and helpers of the service, are actual hindrances. I again impress upon you the one secret—reverence.”

England clearly lays down in the 30th Canon made by Convocation in the year 1603.* . . . As the late Bishop of Ely † once said to the writer of this paper, we ought to 'value lights and vestments exceedingly as a link with primitive Christianity.'"—(*Rev. E. G. Wood.*)

6. Because they serve to teach the doctrines of the Church, and of the various Sacraments in a simple and forcible manner, as well as to keep the same continually before the eyes and before the minds of the faithful.

Thus, when we see the elaborate ceremonies, special vestments, and beautiful ritual used in the Celebration of Holy Communion, we are taught and reminded that "the Eucharist is the special institution of Christ, the single rite of continual observance which He enjoined on His disciples, and the chief act of Christian worship." That "it is therefore right to exalt and dignify it above all other services, and mark it as standing on" ground different from and higher than that of any other institution.

Again, when we notice the Eastward position of the Celebrant in front of the Altar, and his sacrificial vestment, as the chasuble is held to be, we are taught and reminded that "the Eucharist, according to the universal belief of the ancient Church, is to be regarded as a sacrifice, commemorative, as the Jewish sacrifices were anticipatory, of the death of Christ—not as iterating or repeating it (which idea alone the 31st Article is held to condemn), but as a solemn pleading and offering of it before God, as Christ himself offers it in Heaven."

Once more, when we see "distinct acts of adoration, addressed, not to the elements, but to the Divine Presence, of which they are the vehicles, and signs," we are taught or reminded that "in the Eucharist there is a Real Presence of Christ, which, though spiritual, is objective, *i.e.*, not dependent on the receiver, but as a result of consecration, and to a certain extent local."

* The words of this Canon are given on p. 23.

† Bishop Woodford.

It is easy to recognise similar doctrinal features in the ceremonial accessory to the administration of the other Sacraments, and in the ritual employed in all the services of the Church.

7. Because experience has taught us that the use of them forms a most effectual means of bringing large congregations regularly to church, and so of making converts to the faith.

“Experience proves that the only way of attracting and gaining a hold on the vast uneducated masses of our towns and cities is by a worship addressed not merely to the ear, but to the eye. ‘Ritualism,’ says one of its defenders, ‘is the object-lesson of religion.’ Services conducted in grand and beautiful buildings, brilliantly lighted, with splendid vestments, touching music, costly decorations, and every outward token of reverence and solemnity, will impress the young and the poor as nothing else can do.”

It is not, however, only the young and the poor who are attracted by these things. They also exercise a most important influence upon *men*, who are so difficult to be brought to church, and upon persons whose tastes are at all musical, or æsthetic, or cultivated, and who consider that to the service of the Almighty should be applied our best efforts and our goodliest resources.

The consequence is that in free and open churches where a reverent ritual and a bright, hearty, musical, service are provided, the congregations are large, and consist in a great part of men, and poor people: while in other churches, where a cold Protestant worship prevails,—made still colder by the pew and beadle system,—the congregations are small, the men being almost entirely absent, the poor altogether so.

8. Finally, a reason for their use “is connected with the desire, which has grown up of late years among the High Church party, for the restoration of the visible unity of Christendom, and especially the renewal of communion between the Church of England and both

the Eastern and the rest of the Western Church ; and with this view it has become an avowed object to assimilate the Anglican service as much as possible to that of other Catholic Churches."

CHAPTER III.

The Catholic Church of England.

IT is often stated that all Catholic rites and ceremonies and ornaments and practices were done away with at the time of the Reformation, and that the Church of England is no longer a Catholic Church, in the proper sense of the word, but a Protestant.

To maintain this is to go straight in the face of the Prayer-book. The Church never calls itself Protestant in the Prayer-book, or in the Articles of Religion, or in any of the Canons. On the contrary, in the Prayer-book, as elsewhere, our Church is repeatedly called "*the* Holy Catholic Church." The expression used is not even "our Catholic Church," or "the Catholic Church of England," but "*the* Holy Catholic Church," meaning clearly the one Holy Catholic Church of Christ, which was founded when He was upon earth. The creeds, too, in which this expression occurs are not creeds concocted or doctored at the time of the Reformation, but are the ancient creeds of the undivided Catholic Church—a fact which leaves no kind of doubt as to the meaning of the word "Catholic."

The 30th Canon (1603), to which attention is specially called in the Prayer-book by the paragraph at the end of the first Baptismal Office, defending the

use of the sign of the Cross, contains the following words:—

“So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, that it doth, with reverence, retain those Ceremonies which do neither endamage the Church of God nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen from their ancient integrity, and from the Apostolic Churches.”

Here we are told in the plainest language two things:—

1st. That the Church of England is still in unity with the other branches of the Catholic Church, except with regard to certain points wherein those branches have fallen away from Apostolic doctrine and practice:—that is to say, she is still Catholic and Apostolic, even more Catholic and Apostolic than they.

2ndly. That the Church of England still approves of and retains with reverence all the ancient ceremonies of the Church Catholic which were in use in the early days of Christianity.

These important statements derive all the more weight from the fact that attention is expressly directed to them in the Prayer-book. They do not form a part of any mere obsolete or forgotten document; but are the substance of a grave legislative declaration, which is still in force, and which will retain its full vitality and significance so long as the Prayer-book itself remains.

The *Church Times*, in an article showing that there has been no solution whatever of continuity between the old Church of England as it existed before the Reformation and the Church of England as it exists now, refers to the document *Concerning the Service of the Church* which is prefixed to the Prayer-book, and says:—

“The whole document relates not to the setting up

a new Church, but to the reforming of an old one ; and it speaks categorically to the following effect :—

“ And moreover whereas . . . the service in this Church of England these many years hath been read in Latin to the people.’

“ Thus we have a synodical and statutory declaration that the Church in which the Latin service was read was the same Church as that in which the new Liturgy was to be used ; but this is only one indication out of many. It is admitted that the real test of the identity of a Church is the continuity of its ministry ; and Parliament requires by a special Article (XXXVI.) every clergyman to profess his belief in the Ordinal, the object of which is declared to be, not to create a new ministry, but to perpetuate the episcopate, the priesthood, and the diaconate, which had been in the Church of England through all time. Thus at the Reformation the Church of England continued to be the same people, and to have the same Orders. As to doctrine in general, the Articles make no vital changes. They simply censure superstitions and abuses which the Council of Trent* also condemned, or they attempt to make new definitions of old truth with a view to counteract popular errors which had grown up in mediæval times. . . . It is thus utterly false to say that the Church of England was once the Church of Rome. . . . She is exactly what she has always been, and what she will always continue to be.”

Concerning the meaning of the word, “ Reformation,” most people are strangely ignorant. It conveys to their minds a vague and misty idea of some mysterious proceeding or enactment by which a Protestant National Church was once upon a time created and endowed in England, and by which the Church of Rome, which they imagine had been previously the

* A celebrated Roman Catholic Synod, which met in 1546 in the city of Trent, in Tyrol, to decide questions of doctrine, and questions of internal reform.

Church established in this country, was disendowed and abolished.

Nothing of the kind ever took place. If such persons were to read a little authentic Church history, they would find that the word "Reformation" is properly applied to a series of reforms which were carried out gradually in the Catholic Church of England during a period extending over a great number of years, in the course of which numerous abuses were done away with, and several revisions of the Prayer-book made.

If we only take the first period of the movement—that which ended with the publication of the Thirty-nine Articles in 1562,—we shall find that it embraces fifty years or more.

The gradual character of this reforming process can only be properly realised in our minds by taking a glance backward at the progress of some great political or religious movement which has been going on in the world in our own time, and which has extended over a like period of years—at least half a hundred. If we do this, we shall be able to rid our minds of the mischievous and misleading notion of any convulsionary operation in the sixteenth century, by which a new Church could have been created or established, or an existing one destroyed.

If any such subversive effect had been brought about by the Reformation, every clergyman who possessed a conscience at all would have resigned his cure. A wholesale secession from the reformed Church would have taken place. But instead of this, what do we find? that at the completion of the most important part of the Reformation, although the number of English clergy amounted to ten thousand, or thereabouts, only a paltry couple of hundred ceased to continue in the ministry of the Church of England; and even of these not all voluntarily resigned: some were deprived against their will.

The Church of England is the same branch of the

Catholic Church as has ever existed in this country; and there is good reason to believe that a native British Church has existed from the days of the Apostles. S. Augustine of Canterbury (A.D. 596) writes of the "Church of England" hundreds of years before England itself, as a state, existed. Bede, the historian, in his life of S. Augustine, written in the eighth century, frequently describes our Church in the same terms.

In the Magna Charta (A.D. 1215) it is provided that the "Church of England" (not the Church of *Rome*) is to retain its ancient rights and liberties inviolate.

The Sarum Missal, which was compiled or commenced about the year 1100 A.D., and which remained the chief Office-book of the Church of England until the Reformation, was not derived from Roman Catholic sources, but principally from the services of the Gallican churches, which had a different origin from those of the Roman Church, as is further explained in the chapter upon Liturgies. The services and ceremonies of the Church of England were never, in fact, Roman in the proper sense of the word, although, being Catholic, the rights and usages of both Churches were of necessity more or less similar. Before the Reformation the services of the English Church differed much in various parts of England, as those of Rome also varied in different parts of the Continent. There were no doubt times and instances when the services of both Churches were much the same, as, for example, when the Sarum Missal and Breviary were used in several Continental churches within the Roman communion; but these were cases of the Roman Church using an Anglican service-book, not of the English Church using a Roman one.

"The Roman Liturgy was never used by the Church of England; and even the Romanist [body], which separated from the Church of England after the Reformation, resisted its introduction until the beginning of the last century, when it was forced upon it by Jesuit

Priests, whose vows bound them to use no other.”—
(*Blunt.*)

Again, the English Church before the Reformation was governed by its own Canon Law, not by the Roman Canon Law, as it would have been, if it had been a part of the Roman Church. The branch of the Roman Catholic Church at present in this country is subject to the *Roman* Canon law, a fact which throws into prominent relief the essential difference between the modern Anglo-Roman body, and the pre-Reformation English Church.

It is true, the Pope did undoubtedly exercise a kind of power in this country at various times ; but it was a usurped power, and in itself an unlawful one, because England was never within the limits of the Roman Patriarchate. Moreover, the power of the Pope, such as it was, although unavoidably submitted to sometimes, was resisted by the Church and the nation, whenever resistance was possible.

“There was no mutation concerning Faith nor concerning any legacy which Christ left to His Church, nor concerning the power of the keys, or any jurisdiction purely spiritual ; but concerning co-active power in the exterior court, concerning political or external regiment of the Church, concerning the patronage or civil sovereignty over the Church of England, and the legislative, judiciary, and dispensative power of the Pope in England, over English subjects, which was no more than a re-infranchisement of ourselves from the upstart usurpations of the Court of Rome.”—(*Archbishop Bramhall.*)

“In the Middle Ages the services and discipline of the Church of England were not identical with those of Rome. The court and canons of Rome are continually referred to as a foreign court and law. Friendly relations generally prevailed, great respect was professed, but our greatest kings and archbishops, like the Conqueror and Lanfranc, seemed determined to pay nothing more than a ceremonial respect, allowing no authority to Rome ;

and from the end of the thirteenth to the beginning of the fifteenth century a violent quarrel was continually breaking forth anew between the court of Rome on the one side, and the crown (and often the Church) of England on the other.

"The Reformation was not one act, but a movement of opinion, an extension of learning acting throughout many years, a series of events, acts of Parliament, and votes of Convocation, which among them crowned a long-existing tendency towards a more complete national organisation of the Church. It is impossible to point to any Act of Parliament destroying one Church and establishing another. The legal continuity of the ecclesiastical corporation is throughout unbroken. . . . Men went on obeying the laws of Church and State, and would have been puzzled indeed at being told that they were at any time ceasing to be, what they always had been, English Churchmen living under the Catholic faith and ministry still.


"While the corporate succession of bishoprics, deaneries, and parishes was unbroken, the actual personal changes were very few. After the accession of Elizabeth, out of about ten thousand clergy, numbers variously estimated at one hundred and eighty-nine to two hundred and forty-three resigned or were deprived. And the bishops who then resigned or were deprived attempted to perpetuate no schism ; but merely retired from the direction or the government of the Church, as ministers may retire from the government of a nation without ceasing to belong to it still.

"That the Church of England had been and was the Church of England, I suppose a Pope was an unimpeachable judge, at least if his verdict were in the affirmative. Well, in 1560, Pius IV. offered to accept the English Prayer-book, and the new arrangement of the English Church, provided that Elizabeth would allow the initiative in the reform to be attributed to him. She, from political reasons, refused ; but it is clear that

one Pope at all events (and Popes we know are infallible), did not consider the reforms in the English Church to have vitally injured her ancient Catholicity, much less her continuity of existence. Nor did the Popes consecrate a new Episcopate for England till the present century, when Pius IX., whose *forte* was not history, completed the Romanist Schism against the wish of his wisest advisers.” —(*Church Times*.)

CHAPTER IV.

The Ritual of the Prayer-book.

UR Church being, as we have seen in the last chapter, a branch of the one Catholic Church, is bound by the traditions of Christendom from the earliest times. Only such rites and ceremonies as are expressly abolished in the Prayer-book at present in use can be looked upon as illegal. All other Catholic practices are consistent with the Rubrics and Formularies of the Church of England.

These Rubrics and Formularies were, it is necessary to point out, the result of a compromise entered into with the Puritan party for the sake of peace in troublous times, and were never intended by their framers and revisers to make the Church Protestant. They require, indeed, to be looked at in this light, and to be elucidated and explained by constant reference to history and established practices, otherwise we can make no sense of them. An examination of the Prayer-book itself, of the Articles, of the Canons, of the Homilies appointed to be read in churches, and of the writings of the revisers of the Prayer-book, and of certain post-Reformation divines will easily prove this. Take, for instance, the following

words from an article of religion drawn up by Cranmer, one of the revisers of the Prayer-book, and a man who is frequently held up as the model of a Protestant prelate:—

“As to vestments in God’s service; sprinkling holy water; giving holy bread; bearing candles on Candlemas Day; giving of ashes on Ash Wednesday; bearing of palms on Palm Sunday; creeping to the Cross, and kissing it, and offering unto Christ before the same on Good Friday; setting up the sepulchre of Christ; hallowing the font, and other like exorcisms, and benedictions, and laudable customs: that these are not to be condemned and cast away, *but continued to put us in remembrance of spiritual things.*”

The reference to Canon XXX. in the Baptismal Office, and the words of the Canon itself, already set out at page 23, prove the same thing. The Prayer-book deliberately refers us to this Canon, and presents it to us as an “explication” not only of the use of the sign of the Cross, but of all other ceremonies which are primitive and Catholic.

Again, in our thirty-sixth Article of Religion (already referred to), an Article subscribed by every clergyman, it is expressly declared that the old Latin Ordination services of Edward VI., known as the Ordinal of 1550, contain nothing “superstitious or ungodly.” Now, a Celebration of the Holy Communion according to the Liturgy of 1549 formed an integral part of these Ordination services. And such a Celebration involved the use of all sorts of pre-Reformation rites and ceremonies and vestments—all, in fact, that are cotnended for by Ritualists nowadays, and usually many more.

Those, therefore, who assent to this thirty sixth Article (as every clergyman is bound to do), declare in plain words that the Liturgy of 1549, with all its ceremonies and vestments, contains nothing “superstitious or ungodly.” “But if that be the case,” says the *Church Times*, “the whole thirty-nine Articles are luminous with

Catholic faith and practice"; for the so-called "Anti-Roman" Articles must be read subject to number XXXVI., and must be construed in such a manner as to make sense with the unqualified declaration which it contains.

In short, this declaration, Canon, and Article, taken in conjunction with the Ornaments Rubric (to be presently mentioned), are a full and complete answer to the fallacious notion that the old rites and ceremonies of the Church are in any way condemned by the Prayer-book, except as therein specifically stated.

The strict legality of many of these rites and ceremonies, and of the vessels, ornaments, and other appliances involved in their use, is affected directly or indirectly by one particular Rubric at the commencement of the Prayer-book. The following are the words of it:—

"And the Chancels shall remain as they have done in times past.

"And here it is to be noted, that such ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by authority of Parliament, in the second year of the reign of King Edward VI."

This is the famous "Ornaments Rubric." It is necessary to explain that the word *ornaments* meant in the sixteenth century everything whatsoever used in the services over and above the bare walls of the church, and included Altars, vessels, office-books, vestments, Font, pulpit, seats, bells, utensils, and various other things.

The second year of the reign of Edward VI. lasted from January 28th, 1548, to January 27th, 1549. The chief question to be determined, then, in order to interpret this Rubric properly, is, what ornaments were in use by Parliamentary authority between these dates? Fortunately, not the least difficulty arises in answering the question.

The first Prayer-book of Edward VI. (the first edition of the book of Common Prayer) was drawn up in the second year above mentioned, and the Act of Parliament which introduced it was passed in the last week of the same year. It was decided in the case of *Westerton v. Liddell* (1857) that the meaning of the Rubric is, that the same dresses, utensils, and articles, which were used under the first Prayer-book of Edward VI., may still be used.

This first Prayer-book directs that at Holy Communion "the priest that shall execute the holy ministry, shall put on him a white alb plain, with a vestment, *i.e.*, a chasuble, or cope," and the assisting clergy "likewise the vestures appointed for their ministry, that is to say, albs with tunicles."

Again, certain "Orders in Council" (a document having the same authority as an Act of Parliament) issued in the first and second years of Edward VI., order to be retained two Lights on the Altar at Holy Communion "for the signification that Christ is the very true Light of the world."

Further, an Act of Parliament (25 Henry VIII. xix. 7), which was in full operation in the same year, enacts that all the old Canon laws which do not contradict any civil statute, or oppose the royal prerogative, are still to be in force as formerly.

But this is not all. In addition to our positive knowledge that these and other documents constituted full Parliamentary authority for the use of the old Catholic ornaments and ceremonies in the second year of Edward VI., we have the evidence of numerous lists of *ornaments actually in use* at that time, which are to be found in the ancient records of parish churches; and also of the inventories taken by a Commission appointed in 1552, only three years later than the said second year. These lists and inventories specify a large number of appliances and usages over and above those mentioned in the first Prayer-book of Edward VI.

The law of the Church is, therefore, plain. The fact that it has been evaded for many years may possibly form a poor excuse for continuing to disobey it; but it can never invalidate that law, or in the least diminish its force.

“I venture to observe that where the language of an Act of Parliament is clear, precise, and imperative, no argument has any place, or can be of any effect, founded upon usage, or the absence of usage. I entirely agree with Dr. Lushington, and cannot think that his language is really open to controversy, when he says, ‘I wholly deny that the statute of Edward VI. . . . or the Statute of Uniformity,* can be affected by non-usage. By the law of England no statute can fall into desuetude. It is true that a statute may become obsolete in one sense,—that is, not enforced. It is true that no call may be made on the judges of the land to enforce it, and that, by common consent, a statute may lie dormant; but if once a court is called upon to carry it into execution; it must do so.’”—(*Chief Baron Kelly*.)

“The Ornaments Rubric is perfectly unambiguous in language, free from all difficulty as to construction. It therefore lets in no argument as to intention other than that which the words themselves import. . . . It is conceded that the vestments . . . were in use by authority of Parliament in that year. Having that fact you are bound to construe the rubric as if those vestments were specifically named in it, instead of being only referred to.

“If an Act were passed to-morrow that the uniform of the Guards should henceforth be such as was ordered for them by authority, and used by them in the 1st George I., you would first ascertain what that uniform was, and having ascertained it, you would not inquire into the changes which may have been made, many or few, with or without lawful authority, between the 1st

* The Prayer-book forms part of the Statute of Uniformity.

George I. and the passing of the new Act. All these, from that Act specifying the earlier date, would have been made wholly immaterial. . . .

"This case stands on the same principle. The rubric, indeed, seems to imply . . . that there had been many changes ; but it does not stay to specify them, or distinguish between what was mere evasion, and what was lawful. It quietly passes them all by, and goes back to *the legalised usage of the second year of Edward VI.*"—(*The Rt. Hon. J. T. Coleridge.*)

Hence it follows, that every vestment, ornament, and movable thing used in the Church services before the Reformation, and every ceremony involved in its use, are now perfectly legal, except where it has been expressly forbidden, or impliedly done away with by existing Rubrics, or other proper authority. The ceremonies and ornaments varied in the different churches in olden times just as they do now ; therefore, great latitude is permissible in the obligation to use them. But the mere discontinuance or disappearance of them, no matter for what length of time, in an age of puritanism and neglect, is no legal obstacle to their revival in our day, when the Catholic Church is once more in the ascendant, and her people are striving to be true to the Faith of their fathers.

The wording of the Ornaments Rubric is another proof that the Prayer-book and its Rubrics must be construed in conjunction with a state of things already existing, well known, and approved of. There is no attempt made to describe what the Chancels should in future be like, or to lay down a hard-and-fast rule as to the appliances to be used, although it would have been a very easy thing to do, if it had been intended that the services were to be of a meagre Puritan type. Why is this? Obviously because there was no intention that Divine Service should be shorn of any of its beauty and impressiveness by the changes about to be made, or that the large number of vestments, ornaments, and para-

phernalia of ritual already in use (which it would have been almost impossible to enumerate) should be laid aside.

All the vestments, ornaments, &c., described in the Glossary further on were in use in the second year of Edward VI., and a great many others not mentioned. Unless otherwise stated, they have not been removed by the Rubrics or other authority, and are, therefore, all legal in the Church of England.

With regard to adverse decisions of courts of law, deprivations, imprisonments, &c., which faithful clergymen in this enlightened century have had to suffer for obedience to the Ornaments Rubric and to the Prayer-book generally, the merest enumeration of the mistakes, injustice, unfairness, and bigotry pervading them would fill the pages of this little book. Suffice it to say that obedience to the law of God, and of the Church, comes before submission to the decrees of man, in the opinion of loyal churchmen, even when the law of man is properly administered. Reference to Article XX. will show that the Church, and the Church only, "hath power to decree Rites or Ceremonies, and authority in Controversies of Faith." Such matters are entirely beyond the interference of Parliament alone, made up, as it is in part, of persons of any and no religion,—of Dissenters, Jews, Atheists and Heretics,—and equally beyond the jurisdiction of the secular courts created by it.

It has been admitted by a learned judge that the decisions in at least one leading ritual case* were

* The following letter and extract (both from the *Times* of Feb. 8, 1886) will explain what is here referred to. The admission made by Baron Kelly was published in the journals shortly after the date of the judgment, and was never denied by him.

"Sir,—Mr. Holt challenges the correctness of Dr. Littledale's quotation of Chief Baron Kelly, and says that a reference to the *Times* of November 1, 1877, will show that the Chief Baron 'repudiated the statement attributed to him.'

"I have no copy of the *Times* referred to, but I think I am correct in saying that what Sir Fitzroy Kelly then repudiated was some

"iniquitous," and based upon policy, not upon law,—that is to say, the case was decided not upon its legal merits, but in a manner best calculated to appease the clamorous Protestant faction. There is no doubt whatever that other judgments and sentences have been pronounced for the same end.

Since these events, however, the Catholic party has enormously increased both in numbers and influence. Its importance is fully recognised. Bishoprics, Deaneries, and Canonries have been conferred upon Churchmen of the most uncompromising type. The High Church movement has permeated every district of England, Wales, and the Colonies,* and it is not too much to say that at the present time its adherents are in a large majority in the Church of England. They are the only persons who

inaccuracy in the repetition of a conversation which he had had with the then Lord Mayor's Chaplain on the subject of the Ridsdale judgment. What Dr. Littledale refers to is, I am sure, a statement made to myself by the late Chief Baron. I distinctly recollect Sir Fitzroy Kelly saying to me in the vicarage that the Ridsdale judgment was 'based upon policy, not law'; and that it was 'iniquitous.' I repeated his words to many of my friends at the time, and to Dr. Littledale among others.

"MATTHEW WOODWARD.

"Folkestone Vicarage, Feb. 6."

The following is an extract from a letter written by Dr. Littledale in the same issue of the *Times* :—

"Sir Fitzroy Kelly never retracted the substance of his charge against the Ridsdale judgment. He did but comply with professional etiquette in making a perfunctory apology, recalling that famous one tendered in the House of Commons by a member who had brought a charge of falsehood, but not worded in the accepted Parliamentary fashion, against another. Called on to apologise, he replied, 'Mr. Speaker, I said it, it is true, and I am sorry for it.'"

* It is noteworthy, as illustrative of this, that since this little work has been published, orders in considerable numbers for *The Congregation in Church* have been received by the publisher direct from all parts of Europe, Asia, Africa, and America, including some of the most remote towns and islands.

make any attempt honestly to obey the Prayer-book, and carry out the Reformation settlement. Little fear is felt, therefore, that in future any legal decisions will be pronounced upon the old lines.

CHAPTER V.

Of Certain Catholic Practices.



HERE are certain customs and things which, although initiated, or rather first restored, by the High Church party at the commencement of the Catholic revival, have become so common that they can scarcely be said any longer to indicate any school of teaching, and are so well understood that no explanation of them is necessary here. Such are choral services, surpliced choirs, and the use of the surplice in the pulpit. Even the last is now almost universal. There are but few clergymen nowadays who continue to preach in a dismal black gown.*

Of certain other practices and adjuncts of worship, we shall now take each, one by one, and state briefly why Catholics follow it, or contend for it.

Free and Open Churches.

These are now so common that, like those practices just mentioned, they can scarcely any longer be said to be peculiar to the High Church party. Few new

* Concerning this, Dr. Adam Clarke (a dissenter), in his well-known *Commentary*, says, "Is then the dismal black, now worn by almost all kinds of Priests and Ministers, for 'glory and beauty'? (Exod. xxviii. 2, 40). How unbecoming of the glad tidings announced by Christian Ministers is a colour emblematical of nothing but mourning and war, sin, desolation, and death!"

churches are now built with any other idea than that they shall be free and open, and fewer still may be looked for in the future.*

The main arguments in their favour will occur to any one. It is an incongruous thing that any member of a congregation should possess a vested interest in any part of a church. It is right and proper that poor and rich should meet in God's house on equal ground, with equal rights and privileges as to seats and everything else. We are told that "*God is no respecter of persons.*" (Acts x. 34.) S. James says, "*For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves? If ye have respect to persons, ye commit sin.*" (S. James ii. 2-9.)

The old pew system is bad in itself, bad for the congregation, and bad for the clergy. In itself it brings about the exclusion of the poor, the discouragement of strangers, and an illiberal church income. In the worshippers, it leads to irreverence and undue ease. In the clergy, it promotes indolence and indifference.

Every parishioner has a right to a seat in church—a right which was never interfered with until after the Reformation; but it is impossible to exercise it, if seats are rented or appropriated; and it is equally impossible for missionary work to be done under such conditions.

"The principle of the National Church is free religion; and it is entirely opposed to the congregational, or, as it may be called, the commercial principle, according to which religion is treated as a luxury to be

* The Ecclesiastical Commissioners have recently resolved, on the motion of Bishop Magee, of Peterborough—"That no scales of pew rents be hereafter authorised, except those under which one-half of the sittings shall be free, and as advantageously situated as those for which a rent may be fixed and reserved."

enjoyed only by those who can afford to pay for it. . . . It has been suggested that small and poor chapels, suitable for the poor, shall be provided in poor localities. I hate the phrase 'a suitable church for the poor.' It is in the poorest neighbourhoods that I would plant the most beautiful churches that money and art could produce."—(*Bishop Magee.*)

"The pew system was essentially the outcome of a middle-class Church, and happily its death-knell has now been sounded. . . . In a pewed church the great men are seated according to their general gradations: the poor anywhere. This makes God's house the exponent of all those gradations of classes, which, however necessary in this world, are essentially out of place where all should be gathered together to offer a common worship to the Lord and Master of all."—(*Earl Nelson.*)

A free and open church with chairs for the people, or at least low-backed benches, is almost a necessity for a Catholic service.

Intimately connected with the subject of free seats is that of opening the church every day and all day for private prayer. Every church in the kingdom ought to be so opened, in order that the parishioners might resort thither as often as possible for prayer and meditation. Especially would this benefit the poor who live in crowded dwellings, and those who find it difficult or perhaps impossible, to secure complete privacy for a little while once or twice a day for devotional purposes. But indeed to all, rich as well as poor, does the open church offer opportunities not afforded at home. In church it is so much easier to forget the world, to concentrate the thoughts, to keep the mind from wandering, to escape interruption.

Separation of the Sexes.

The division of the sexes is a custom of the greatest antiquity, and was in use among the Jews before the foundation of Christianity.

This arrangement is one of convenience and propriety only, having no other significance. In a church where every one sits where he pleases, it is obviously expedient to protect members of the congregation as far as possible from annoyance on the part of obtrusive, irreverent, worldly, or profane persons of the opposite sex, who might be present in the sacred building for other purposes than that of worship.

We often hear people object to this separation, saying that they prefer to go up to worship in company with their husbands, or wives, or children. This may be. It is always pleasant to be among those we love. But it is not our own preferences that we should consider in matters of religion. Many persons who have toiled hard all the week would prefer to remain at home and rest on Sunday, instead of going to church ; but that is no argument for their doing so. So with the other matter. We have no business to consider our worldly affections when we go to church. We can isolate ourselves from temporal things much more completely if we sit alone, and even sisters or friends would find it to their spiritual benefit to sit apart from each other in church.

Young men who have read Jeremy Taylor will remember the warning which that good old Catholic gives them of the danger of "staring into pretty faces." This is a danger which threatens them with particular force in church. The same warning applies *mutatis mutandis* to girls.

Daily Services.

These are expressly ordered by the Prayer-book in the document before referred to, *Concerning the Service of the Church* :—

"And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause."

“And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God’s Word, and to pray with him.”

The Act of Uniformity also enacts that the Common Prayer is to be said on Sundays and Holy Days, and on “all other days.”

The heading given in the Prayer-book to the Morning and Evening Services is, “The order for Morning and Evening Prayer *daily* to be said and used throughout the year.”

There are also other Rubrics referring to daily services.

Frequent Celebrations.

Frequent Celebrations or daily Celebrations have been the custom of the Church from Apostolic times.

We are told (Acts ii. 46) that the Apostles had Celebrations daily.

In the early ages of the Church every Christian was bound to be present at the Holy Eucharist every Sunday. Without a Celebration, Sunday cannot be kept in a manner worthy of a Christian Church, or in the manner in which the Prayer-book intended it should be kept.

The Prayer-book contemplates and provides for at least frequent Eucharists. Special Collects, Epistles, and Gospels are given for *all* Sundays, the greater Saints’ Days and Holy Days, and special Prefaces for Christmas Day and seven days after, for Easter Day and seven days after, for Ascension Day and seven days after, for Whitsun Day and six days after, and for Trinity Sunday. Besides which, Celebrations are mentioned in connection with other occasions, such as Ordinations, Marriages, Churchings, &c.

In addition to these specified occasions, there are

two important directions in the Prayer-book, which point to very frequent, if not daily Celebrations at other times as well. The first occurs in the Order for reading the Scripture, and is as follows :—

“ Note also that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered.”

“All the week” means ordinarily every day from Sunday to Saturday ; and the words cannot be made to imply anything less than frequent week-day Celebrations.

The other direction is in the form of a rubric at the end of the Communion Office, enjoining the Clergy of Cathedral and College churches to communicate “every Sunday at the least.” These words clearly imply that Holy Communion was intended to be celebrated much oftener than once a week, if not, indeed, daily.

The Consecration Prayer in the Office says that our Blessed Lord “did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious Death until His coming again,”—a *perpetual* memory, not a monthly or quarterly one. The same idea is repeated in the Catechism, which says that the Sacrament of the Lord’s Supper was ordained “for the *continual* remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.”

Daily Celebrations were the pre-Reformation rule in the Church of England in common with the rest of the Western Church, and the insertion of the above-quoted rubric by the last revisers proves that they had no intention of altering the existing practice.

Fasting Communion.

Fasting Communion has been the rule of the Church in all ages and countries, from the time of the Apostles. Abundant evidence of this exists.

Pliny, who wrote about the year 100 A.D., says that the Christians used to meet before daylight for the purpose of a solemn Sacrament ; and that, having separated,

they would come together again for the Agape, or common meal.

Tertullian (about 200 A.D.) says : " The Sacrament of the Eucharist . . . we receive in assemblies which we hold even before the dawn of day." He also speaks of It as being eaten before any other food.

S. Cyprian (about 250 A.D.), in addition to giving other confirmative testimony, says : " But we celebrate our Lord's Resurrection in the morning."

S. Basil (about 380 A.D.) says, " without fasting it is impossible to venture on the sacred function."

S. Ambrose and S. Chrysostom (about 400 A.D.) speak of the custom of fasting Communion as a necessary condition of partaking worthily ; and the latter in most emphatic and indignant terms refutes a charge brought against him of having administered the Holy Communion to persons who were not fasting, saying : " If I have done such a thing, may my name be blotted out from the roll of Bishops."

S. Augustine of Hippo, a little later, gives testimony to the prevalence of the custom in his time. " Does any one blame the Universal Church because it has always received fasting? Nay, for it has pleased the Holy Ghost that in honour of so great a Sacrament the Body of the Lord should enter the mouth of a Christian before any other food, and therefore is the custom observed throughout the whole world."

The early Councils of the Church passed several Canons or laws to enforce this rule. For example, the third Council of Carthage (397 A.D.) by Canon 29, decrees " that the Sacrament of the Altar be celebrated only by men who are fasting, the only day excepted being the anniversary on which the Supper of the Lord was instituted." And this exception (Maundy Thursday) was afterwards taken away by the Council of Trullo (692 A.D.), Canon 29.

The Council of Braga (411 A.D.) enacts that " if any presbyter shall be found in this madness after this our

edict, so as to consecrate the oblation not fasting, but after having taken any food, let him be immediately deprived of his office and deposed by his own Bishop."

The Council of Auxerre (578 A.D.) says by Canon 19, "No presbyter or sub-deacon shall touch the Mass after taking meat or drink."

The early Church in this country was very severe in maintaining the custom. In Anglo-Saxon days, Archbishop Egbert (740 A.D.) laid down this rule: "Whosoever shall eat before he go to the Housel,* and after that partake of the Housel, let him fast seven days." In King Edgar's reign (960 A.D.), a canon was passed enjoining "that no one unfasting taste of the Housel unless it be for extreme sickness."

The Roman Church and the Greek Church have always carried out the custom of fasting Communion, and from later writers of our own Church many passages might be quoted.

"How far does the rule of the Primitive Church with respect to fasting Communion bind us? It binds us generally as members of the Church Catholic. It binds us in a more peculiar manner as members of the Church of England, which at the Reformation appealed to the doctrines or usages of the Primitive Church against the corruptions and additions, real or supposed, of the Church of Rome. . . . At the Reformation, professedly, we were prepared to abide by the interpretation which the Apostolic and Primitive Church had put upon Scripture and its teaching. Are we, then, now at liberty to neglect this, and to fall back on the private opinion of individuals, each man for himself? . . .

"Let us have the courage and the honesty, in the face of a 'No Popery' cry, to confess with shame that with all our loud boastings of being the representative of the Primitive Church, the Church of Rome has been in this

* See Glossary.

matter a far more faithful keeper of her deposit than ourselves.”—(*Fasting v. Evening Communion by F. H. D.*)

Such unanimity between all branches and all ages of the Church could not possibly have existed without reasons of the very weightiest kind. Indeed, no further reason need be sought than that which should prompt every member of Christ's Church to communicate fasting, viz.—reverence for the Blessed Sacrament. Jeremy Taylor says: “Fasting before the Holy Sacrament is a custom of the Christian Church, and derived to us from great antiquity; and the use of it is, that we might express honour to the Mystery by suffering nothing to enter our mouths before the symbols. Fasting to this purpose is not an act of mortification, but of reverence and venerable esteem of the instruments of religion, and so is to be understood.” And again, he says: “To him that would honour the Sacrament of Christ's Body and Blood, let It be the first food he eats, the first beverage he drinks.”

There are, however, other reasons, good ones, the greatest of which is that fasting Communion will be found in every way conducive to our spiritual well-being, and that to an extent which would hardly be believed without actual experience. After breakfast, during which, and in the interval between it and church, it is likely that we shall meet a number of persons, and converse upon a number of worldly topics, or, at all events, have our attention drawn to a number of household duties, we shall find that the mind is not half so well fitted for Communion with God as it was when we first arose in the morning. We have on the previous night made that solemn preparation which should always precede Holy Communion, and have gone to sleep with our aspirations resting upon it, and upon God, whose holy angels surround our bed during the night and suffer us not to be disturbed in the darkness. When the morning comes we

. early rise
To pay [our] morning sacrifice.

(By the way, does the real meaning of these words occur to us?) We complete our home preparation, and proceed to church, our thoughts still full of the one great subject. Are not our hearts, and our minds, and our bodies, thus in a better state to partake of heavenly food, and to render praise and thanksgiving therefor, than if we had gone hungry to the breakfast-table, satisfied ourselves, commingled with our friends and relatives, and suffered our thoughts to be led away by the consideration of temporal affairs? Without a doubt they are; and if any one should be disposed to think all this a mere matter of asceticism or sentiment, we answer, let him try it once or twice, and he will see.

After what we have said, it is unnecessary to say anything in condemnation of that strange, irreverent, and possibly sacrilegious custom of Evening Communion. But lest any should imagine that it has ever been the custom of the Church since the time of S. Paul, it is well to remark that it is entirely a modern practice, invented in the parish of Islington within living memory, and kept up, probably, in some places more because it is anti-Catholic than because it coincides with the views of any right-minded persons.

The fact that our Blessed Lord instituted the Holy Eucharist in the evening and "after supper" does not really affect this question of fasting Communion. The *time of day* at which the perpetual memory was to be continued after His departure was not what Christ wished to impress upon His disciples. His principal reason for instituting the Sacrament at that particular time was probably in order that it might be His last great act before leaving them to go through the first stages of His Sufferings and Passion. Such a circumstance, added to the solemnity and the mystery of the whole ceremony, would serve in the most effectual way to impress the occasion indelibly upon their minds.

Another reason of our Lord's was probably this—that

the Paschal Supper (which was always received fasting) might be made, as it were, the mystical starting-point of the Christian Dispensation.

At the first it is likely that the Holy Eucharist was celebrated after meals, perhaps actually in the evening ; and it is thought that the excesses of the Corinthians which S. Paul rebuked (1 Cor. xi.) related to this very subject. He states that he had "received of the Lord" certain instructions, and would "set in order" the rest when he should arrive. Regulations relating to the time and manner of Holy Communion are certainly what S. Paul was in a better position to lay down than any other man, and there is not the slightest doubt that fasting Communion shortly afterwards became general in the Church.

Persons lying dangerously ill, or on the point of death, have always been exempted from the rule as to fasting Communion.

Non-communicating Attendance.

The reasons for the practice of attending Holy Communion whether for the purpose of communicating or not, will be best understood by reading the chapter upon Holy Communion and the *General Directions*. It suffices to say here that the Church has always from the very earliest times commanded the presence of the faithful at the Holy Mysteries every Sunday, as a thing wholly distinct from actual reception ; and that the Church of England has never in any of her formularies or directions given the slightest hint of anything different. There is no break or pause in any part of the Office during which people may go away. Those clergymen who of their own accord make such a break or pause, or sanction the departure of the congregation in any way, act in direct contrariety to the Rubrics and the spirit of the Prayer-book ; nay, more, they countenance and encourage an insult to Almighty God, which is a scandal

to any Church, and for which no words of condemnation can be too strong.

The custom of stopping the service after the Church Militant prayer, so that those who desire to do so may leave, is one which was first introduced in puritan times to satisfy nonconformists, and for which there is no excuse in our day. Where the practice of going away at this point still survives, it is clearly the duty of the Priest to proceed with the Office. There are few who would care to interrupt the service by going out under such circumstances, and these should be publicly and regularly rebuked on Sunday mornings.

In addition to the benefits of Spiritual Communion which non-communicating attendance offers, must be reckoned the valuable inducement which it holds out to the unconfirmed to present themselves for Confirmation and become regular communicants. In furtherance of this idea all baptized children should be taken to Holy Communion with great regularity as soon as they are old enough to sit still in church. The Service can be explained to them gradually as they become capable of understanding, and it will be found to be the most interesting of all the services to their young minds.

Eastward Position.

This practice, and the five immediately succeeding, viz.—Lights, Vestments, Wafer-bread, the Mixed Chalice, and Incense,—form the six most important points of ritual for which Catholics have been contending in recent years. They are generally called “The Six Points.”

By the Eastward Position is meant the Celebrant facing Eastward during the greater part of the Communion Office.

The great reason for the Eastward position is a doctrinal one.

The Celebration of Holy Communion is regarded as a sacrificial act, and we know from Scripture that the Priest in Mosaic times stood with his back to the

people, facing the Altar. (1 Kings viii 5, 14, 22 ; 2 Chron. vi. 12, 13.)

In the Holy Eucharist a *Priest* offers a *Sacrifice* upon an *Altar*.

This is the Christian Sacrifice foretold by Malachi, when he wrote, "*From the rising of the sun, even unto the going down of the same, My Name shall be great among the Gentiles ; and in every place incense shall be offered unto My Name and a pure Offering.*" (Mal. i. 11.)

Our Lord's command was, "Offer THIS in remembrance of Me." In the Greek version of the Old Testament (commonly called the "Septuagint") which was in use in our Lord's time and read in the Synagogues, and which was then, and is now by the Greek Church, looked upon as of equal authority with the Hebrew text itself, the same word (*ποιεῖν*) which is translated "do" in S. Luke xxii. 19, is used about eighty times in the sense of to *offer up* or to *sacrifice*.

"This is properly our Christian Sacrifice. . . . As the Apostle observes, '*We have an Altar, whereof they have no right to eat which serve the tabernacle.*' (Heb. xiii. 10.) An Altar where we partake of the great Sacrifice, which the Eternal Son of God offered up for the sins of the whole world."—(*Bishop Beveridge*.)

"The Church of England has always acknowledged such a Sacrifice. . . . Our theologians, such as Bramhall, Beveridge, Patrick, Wilson, bishops ; and Mason, Field, Mede, Johnston, &c., always have taught the doctrine of the Eucharistic Altar, Sacrifice, and Oblation, according to the Scripture and Apostolical tradition ; and the Articles of the Church of England recognise the clergy in their various orders as *sacerdotes*, *ιερείς*, Ministers of Sacrifice."—(*Sir W. Palmer*.)*

* The 31st Article condemns only the "sacrifices of Masses," in which it was commonly said that Christ was offered for remission of pain or guilt. It is directed against the heretical doctrine of *reiteration* (or repetition) of Christ's Sacrifice in the Eucharist, as

"I speak to you as Priests as well as Pastors. . . . Nor will you doubt, my Reverend brethren, that it was soon admitted that such a substitution had taken place [the Christian Priesthood for the Jewish], when I recall to your minds that Eusebius* reports, on the authority of Polycrates, that John, the beloved disciple, assumed, as Bishop of Ephesus, the mitre-plate which distinguished the Aaronic Priesthood;† and that Ephinanius tells us that James, as Bishop of Jerusalem, did the same."—(*Bishop Hamilton.*)

Another reason for the Eastward position is because much of the Office consists of prayers of a very solemn kind, in which it is peculiarly fitting that the Priest should thus humbly join with the people, not only in heart but in attitude.

All difficulty with regard to the Rubric in the Prayer-book directing the Communion Office to be commenced at the "North Side," is removed by bearing in mind that when that regulation was made, the Altar stood with its ends *East and West*. Consequently, in obeying the Rubric the Priest would stand in the middle of one of the sides (measured lengthwise) of the Altar. But since the time of Archbishop Laud, the Altar has been restored to its ancient and proper position, viz.—with its ends North and South. Therefore it is clearly impossible to comply with the old Rubric, because there is no "North side," but only a North end.

With regard to the other Rubric, ordering the Priest to consecrate standing "before the table," there cannot be any difficulty or mistake. It was inserted in the Prayer-book *after* the position of the Altar was changed

distinguished from the commemorative continuation of the One Oblation once offered, indicated in the words, "*Ye do shew the Lord's Death till He come*" (1 Cor. xi. 26); and especially against that inference from it which was taught in the Middle Ages, that the Sacrifice of the Cross was for actual, and that of the Altar for original sin.

* Eusebius, v. 24, and Valesius's notes.

† Exod. xxix. 6; Lev. viii. 9.

back to that which it occupies at present. It is clear that standing "before the table" cannot mean at the side of, or anything else than in front of the West side of the table, the Priest facing the East.

We know from tradition, and from old office-books, old pictures, and old brasses, that anciently the English Priest always celebrated with his back to the people, standing at the middle of the Altar. In certain old parish churches in England this position has never been disused since pre-Reformation times.

In the Greek Church, and all the ancient churches of the East, and also in the Roman Church, the Eastward position has been used from time immemorial.

Lights.

These are the lighted candles on the Altar at Holy Communion. On all ordinary days the number of them is two, on the lesser festivals four, and on the great festivals eight, according to old English custom.

Two additional Lights are sometimes used during the reading of the Gospel ; and also a large one at Eastertide, standing on the floor of the Sanctuary on the Gospel side.

Lights are used to signify, in the words of the Orders in Council already mentioned (page 32), "that Christ is the very true Light of the world," or, as we say in the Creed, "Light of Light."

Light is always associated with knowledge, as opposed to the darkness of heathenism ; and in this sense they signify that Christ is "a Light to lighten the Gentiles."

Lights also signify joy and glory. For this reason we illuminate our houses and streets in times of national rejoicing and thanksgiving. The Holy Eucharist is a Sacrament of joy and thanksgiving and glory to God. Christ is the Glory of His people Israel.

"If the Jewish Sanctuary was symbolically adorned in the daytime with many lighted lamps, not for the purpose of giving light, but as a ceremony signifying joy in the service of God, how much more should the Christian

Sanctuary, which is filled with the sacred joy of Christ's Presence in the Blessed Sacrament, be similarly adorned."—(*Rev. E. G. Wood.*)

Lights, being in themselves mysterious and wonderful, also symbolise the Holy Mysteries which take place in the Eucharist.

"By burning [Lights] in the daytime, contrary to the order of nature, we draw attention to the wonderful things, beyond nature, which he does for us in His Sacrament. And we imitate the Ritual of Heaven, where, in the midst of its glorious noon-day, there are seven lamps of fire burning before the throne of God, where the Golden Altar stands." (Rev. iv. 5 ; viii. 3.)—(*Dr. Littledale.*)

In Holy Scripture light is continually associated with glory. The pillar of Fire went before the children of Israel. At the dedication festival of the Temple "*the Glory of the Lord had filled the house of the Lord.*" (1 Kings viii. 11.) On Mount Sinai "*the sight of the Glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.*" (Exod. xxiv. 17.) Ezekiel beheld "*the Glory of the God of Israel coming from the way of the East . . . and the earth shined with His Glory.*" (Ezek. xliii. 2.) S. Paul says that Christ is the brightness of the Glory of God. (Heb. i. 3.)

The "bright light" of the Divine Presence on the Damascus road, and the "excellent glory" witnessed at the Transfiguration, are terms used no doubt to describe actual light visible to and witnessed by human eyes, and beautifully denoting the Glory of Jesus.*

With regard to the Christian use of symbolical Lights, there can be no reasonable doubt that the "many

* The aureole, or "glory" (a circlet of light, or gold), always to be seen surrounding the Head of Christ, and the heads of angels, and of some of the saints, in the paintings of the old Italian masters, was an embodiment of a similar idea. The aureole of our Blessed Lord mostly has a Cross within it, and that of our Lady seven stars.

Lights" spoken of as being used in the "upper chamber" at Troas, were used for ritual purposes. (Acts xx. 8.) The occasion was Sunday, and the many Lights are probably specified to show that the service was of a festal character—in fact, a High Celebration.

We know that Lights were used by the Church in the second century; and we are told by S. Jerome (died 420 A.D.) that they were also used in the fourth century. We have pictures of Altars with Lights actually upon them, dating from the ninth. The Eastern Church and the Roman Catholic Church have always used them, and they were always used by our own Church until the lawless and bigoted sway of puritanism began about two hundred and forty years ago. The use of them is thus exceedingly primitive and Catholic.

Lights were specifically ordered by the Orders in Council of the second year of Edward VI. (quoted above).

They were approved of by Cranmer (a reviser of the Prayer-book), as shown by his Visitation Articles, and by Cosin (another reviser), who after the last revision declared that the Ornaments Rubric was to be construed as including them. Even to this day candlesticks are to be seen on or near the Altars in many Cathedrals and College chapels, never having been removed since the Reformation.

Candlesticks, &c., formed part of the ornaments ordered to be retained in use by the Rubric. Lights are therefore strictly legal.*

Vesper Lights are similarly regarded, both symbolically and legally.† (See *Vesper Lights* in Glossary.)

* Candlesticks alone, or with unlighted candles, are both un-Catholic and meaningless, and fail to constitute proper obedience to the spirit of the Rubric.

† For the meaning and use of Lights at funerals, see page 152.

Vestments.

The special Vestments worn by the Celebrant at Holy Communion are the Alb, Girdle, Amice, Maniple, Stole, and Chasuble. The cassock is also worn; but it is not part of the special dress.

If the Celebration is a High one, the Gospeller wears a Dalmatic and the Epistoller a Tunicle.

The colour of the Chasuble, Dalmatic, Tunicle, Maniple, and Stole is varied in accordance with the colour of the season.

These Vestments (which are all briefly described in the *Glossary* further on) have been worn at Holy Communion from the days of the Apostles, and are still used by all Western branches of the Church Catholic, and with some variations by the Eastern.* They are, in fact, in form and pattern, mere modifications of the old Jewish garments (partly Syriac, partly Greek, and partly Roman), fashioned of rich material, and beautified by art for the service of the King.

The great object of these special Vestments is to emphasize and adorn the Holy Communion as the great super-eminent act of Christian worship "by which God is most honoured and man is most blest," compared with which all other services of the Church sink into insignificance. The Holy Communion was instituted by Christ Himself, and His followers have, therefore, from the earliest times, striven to honour it by clothing it with beauty, and surrounding it with splendour.

The importance of Vestments for the Ministers as an adjunct of worship will at once be apparent upon reading the directions given by God for the Vestments of Aaron and his sons. They were to be of rich and costly materials, worked in the finest manner, after certain patterns. Fine twined linen, fabrics of blue and purple and scarlet, embroidered with pomegranates, and

* The Lutheran sects also wear Vestments.

jewelled with diamonds and other precious stones. These were the materials, and all was to be "for glory and for beauty." (Exod. xxviii. 2, 40.)

There is every reason to believe that the same importance was attached to distinctive Vestments by the Apostles and the early Church.

The "Clope" which S. Paul mentions to Timothy as having been left behind at Troas (2 Tim. iv. 13) is generally believed to have been his Eucharistic Vestment, or Chasuble, and the "parchments" his copy of the Liturgy. This opinion is strongly borne out by the fact that the very word used for "Clope" in the New Testament is employed to this day to denote the Chasuble in the Liturgies of the Greek and other Eastern Churches.

We have already seen, upon authority which was considered worthy of credence by Bishop Hamilton (p. 50), how S. John and S. James adopted the Aaronic mitre-plate. It is extremely unlikely that they would have worn this ornament in their ministrations without also distinctive Priestly Vestments.

The *Apostolic Constitutions*,* a book believed by many to have been written by the Apostles themselves, tell us that a Eucharistic Vestment was in use in the earliest days of the Church.

It was doubtless the Vestment of those days which presented itself to S. John's mind, when he saw Christ, the Great High Priest, "*clothed with a garment down to the foot,† and girt about the paps with a golden girdle.*"—(Rev. i. 13.)

* This MS., whether from the hands of the Apostles or not, could not have been written later than the third century. It contains notes of Ecclesiastical customs, and rules for the guidance of the Church, evidently in accordance with Apostolical tradition and precept. Annotated translations of it are to be had in English.

† The *Phelonion*, or Chasuble of the Greek Church, is much longer than ours, and reaches "down to the foot." It is not unlike a Cope. The Eastern vestments are very picturesque, and probably resemble those of primitive times much more closely than ours.

The practice of blessing Vestments for the Church is traced back to about A.D. 400; and pictures showing the Vestments exist in Italy, dated A.D. 547. Indeed, it is certain that there never was a time in the history of the Church when they were not used.

"On the same principle that a special holy place shall be provided, such as the Tabernacle, or the Temple, or as with us, a church, marked out from common things; so the dress of the Priesthood in the sacred functions of religion should be marked out from a common secular dress. . . . The mind is led to devotion by observing through the sight a dress never seen but on holy occasions. . . . Anything either to the eye or to the ear which takes us out of the world, realises devotion. . . . It is something in itself for us to dwell upon, that the Clergy appear before us in the original Apostolic dress. Very probably it is the very dress which our Lord Himself wore."—(*Rev. W. J. E. Bennett.*)

"This dress is worn, with very slight local differences, in all the ancient Churches of Christendom, and has come down to us from the days of our Lord and the Apostles; for it is in fact their old Eastern dress, enriched and ornamented, which we use still, in memory of our religion having come from the Holy Land nearly two thousand years ago, and not having been invented in England in modern times."—(*Dr. Littledale.*)

"As to rich Vestments, Holy Church is glad to use them, when convenient, in holy functions, because it redounds to the honour of God. If it is considered dutiful and honourable towards a prince that people should appear at his court in their best distinctive robes and ornaments, surely it cannot but be right that Priests, the ambassadors and ministers of God, should in public functions appear before the Altars of God in His Sanctuary with their rich distinctive emblematic Vestments. This was prescribed by God in the Old Law, though the Priests then made offerings of no great intrinsic value, but only figurative ones. There is still

more reason for the use of them now that the Lamb of God prefigured by them is . . . Present.”—(*Di Bruno.*)

Dr. Adam Clarke, a dissenting minister, commenting on the Aaronic Vestments, says, “The garments were for honour and for beauty. They were emblematical of the office in which the Priest ministered. (1) It was honourable. They were the ministers of the Most High; and employed by him in the most important concerns between God and His people. (2) They were for beauty. They were emblematical of that holiness and purity which ever characterise the divine nature, and the worship which is worthy of Him. And should not the garments of all those who minister in holy things still be emblematical of things in which they minister? Should they not be for glory and beauty? As the High Priest’s Vestments under the Law were emblematical of what *was* to come, should not the Vestments of the ministers of the Gospel bear some resemblance of what *is* come?”—(*Bible Commentary.*)

The following somewhat fanciful meanings (among various others) have been applied to the Vestments:—The Alb is said to signify the white robe which Herod placed upon our Saviour; the Amice, the cloth with which He was blindfolded by the Jews; the Stole, Maniple, and Girdle, the cords which bound Him; and the Chasuble, the purple robe of scorn.

They are also said to represent certain Christian graces. The Amice, passed over the head, signifies hope, the helmet of Salvation; the Alb, purity; the Maniple, patience in the bonds of suffering; the Stole, submission to the yoke of Christ; the Chasuble, charity, which covereth a multitude of sins.

All these Vestments were referred to by the Ornaments Rubric, and ought, therefore, to be worn by every Celebrant of the Church of England.

Certain Vestments are furthermore expressly ordered by Canon law, and the Prayer-book. The 24th Canon mentions the Cope; the 25th mentions the Surplice.

The Service for the Consecration of Bishops says in one of its Rubrics, "*The elected Bishop (vested with his Rochet) shall be presented,*" &c. ; and in another, "*Then shall the Bishop elect put on the vest of the Episcopal habit,*" &c.

The wording of these two rubrics is very important, as showing the spirit of the Prayer-book with regard to Catholic Vestments and customs. In this case the Bishop is told as a matter of course to put on *his* Rochet, and other Vestments ; plainly indicating that the use of Vestments was a thing so universal and invariable in the Church, that specific directions concerning them were altogether unnecessary.

The legality of Vestments is supported by a great consensus of authorities on ecclesiastical law, such as Gibson, Ayliffe, Burn, Phillimore, and of liturgical writers, such as Wheatley, Blunt, Littledale.

The first church in England to revive the use of the Vestments in recent times was S. Thomas-the-Martyr, Oxford, in 1853, during the incumbency of Mr. Chamberlain, its present vicar.

Wafer-bread.

By Wafer-bread is meant bread made of plain wheat-flour and water, unraised by barm or any other leaven, and cut or pressed into wafers of a convenient size.

Unleavened bread is used, first, because this was undoubtedly the kind of bread used by our Lord Himself when He instituted the Blessed Sacrament (Matt. xxvi. 17) ; and, secondly, because, by dispensing with yeast, or leaven, we can more certainly depend upon the purity of the materials.

It is made into wafers for convenience, and to guard against the dropping of crumbs, which might result from having to cut or break it.

Wafer-bread has been used in the Church from ancient times.

The rubric at the end of the Communion Office in no

way prohibits Wafer-bread. It merely says, as though to satisfy every possible scruple, that ordinary bread "shall suffice"; but, if such be used, it must be "the best and purest wheat-bread that conveniently may be gotten." *

Irons for making the Wafers, or Altar-breads, were among the utensils ordered by the Rubric to be still retained and used. Wafer-bread is consequently lawful in the Church of England.

The Mixed Chalice.

It has always been the custom of the Catholic Church to mingle with the Sacramental wine a few drops of water.

Here, again, there is moral certainty that we have the precedent of our Lord at the Institution. This is a point upon which, especially, the tradition of the early Church is of the highest importance and value. If the Christians of the first centuries used the Mixed Cup in their Sacraments, and believed that Christ also used it at the Last Supper, it is evidence of the strongest kind for our guidance. That all the early Churches did so believe and act is certain.

Furthermore, the Jews were in the habit of mixing water with their wine, and this drink they called by a name which signifies "the fruit of the vine." Wine by itself they called by another word, meaning "the fruit of the Tree." We know that our Lord called the Cup at the Last Supper "the fruit of the Vine."

The Bible never speaks of "Bread and Wine," but always of "Bread and the Cup."

* If any doubt exist as to the Prayer-book meaning of the expression, "it shall suffice," it is at once removed by the use of the same words in the Office of Baptism. There the rubric says that if the child be weak, and unable to bear the ceremony of dipping, "it shall suffice" to pour water upon it. So with the rubric as to the bread:—If there be any scruple as to the use of Wafer-bread, or if Wafer-bread cannot be obtained, then it shall suffice to use common bread.

“The preparatory action of mixing water with the wine (besides being connected by many of the ancient Liturgies with the original Act of Institution) was undoubtedly the custom of the time when this Church and Realm received the order of ministering the Sacrament, and it has never been prohibited in the Prayer-book. The practice is, therefore, a performance of the Ordination vow of the English Priesthood, ‘So to minister the Sacraments as the Lord hath commanded, and *as this Church and Realm hath received the same*, according to the commandments of God.’”—(*Ritual Conformity*.)

The Mixed Chalice symbolizes the mingled Blood and Water which flowed from His side upon the Cross.

Amongst the vessels ordered to be retained and used by the Ornaments Rubric were the cruets for holding the water which was to be mixed with the wine in the Sanctuary. The Mixed Chalice was, therefore, contemplated by this Rubric, and is perfectly legal.

Incense.

No Catholic practice confers more dignity and impressiveness upon Divine worship than the use of Incense; or is better established by the sanction of the Bible and of the Church in all ages.

In the Old Testament, so important were the ceremonies connected with it that they were made, as it were, an actual condition of the salvation of the High Priest. Incense was to be used by the Priest on behalf of the people “that he die not.” (Levit. xvi. 12.)

Concerning its use in the New Testament, David says, “*The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.*” (Ps. lxxii. 10.) In fulfilment of this prophecy the three kings brought Incense to the infant Jesus as a symbol of the worship which they had come to offer unto Him.

In the gorgeous ceremonial described in the Revela-

tion—"the Heavenly type of what the Church's earthly worship should be"—frequent and significant reference is made to the use of Incense.

The Catholic Church has always made use of Incense in its worship as a beautiful symbol of prayer. The Psalmist says, "Let my prayer be set before Thee as Incense." (Ps. cxli. 2.)

In the Revelation we are told that *the "four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours" (i.e., Incense) "which are the prayers of the Saints." (Rev. v. 8.)* And again *"another angel came and stood at the Altar, having a golden censer; and there was given unto him much Incense, that he should offer it with the prayers of all saints upon the golden Altar which was before the throne. And the smoke of the Incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." (Rev. viii. 3, 4.)*

It is chiefly with this meaning, as the symbol of intercessory prayer for the departed, that Incense is used at funerals.

The wonderful prophecy of Malachi already quoted (p. 49) has always been interpreted literally by the Church, as referring to the continual offering of Eucharists, with Incense and other ceremonial adjuncts. *"From the rising of the sun, even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure Offering." (Mal. i. 11.)*

The ancient Liturgies* contain abundant evidence of the use of Incense in their worship by the early Christians, which use has been continued without interruption by the great Eastern and Western branches of the Church to the present day. Our own Church employed it from Saxon times until the Reformation. Since that time also it has been more or less used in

* See Chapter IX.

England, notably by Bishop Andrewes and Bishop Cosin. It was regularly used during the reigns of Elizabeth and James I., and occasionally of George III. At the coronation of the last-named king, Incense was used.

Still more recently (in 1866), the Convocation of Canterbury has conditionally sanctioned the use of Incense.

Censers were among the vessels ordered to be retained in use by the Ornaments Rubric, and, in addition, rubrics ordering incensations were in force in the year to which the Ornaments Rubric refers. Incense is, therefore, lawful.*

Holy Days and Seasons.

Festivals, holy days, and seasons have been observed from the earliest ages of Christianity, and also existed among the Jews.

In the Christian Church, the fast of forty days, and the anniversaries of events in connection with the life of our Lord were no doubt kept from the year succeeding His death.

The practice of keeping Saints' days dates from the times of persecution, when the people were wont to assemble at the tombs of Martyrs on the anniversary of their martyrdom, and to celebrate Eucharists at Altars there erected for the purpose. These customs were afterwards extended to Confessors, and others who were eminent for holiness of life.

In the multitude of such anniversaries a record or list of days became necessary, and this record was called the kalendar. The days so appointed were celebrated with more or less solemnity, as with us, according to the dignity of the Saint.

There are ninety-two immovable holy days and Saints' days appointed to be observed in the English

* As to the services in which Incense is used, see Glossary.

kalendar, besides many other movable feasts, fasts, and seasons.

The names of these have not been left in the Prayer-book by accident ; but have been placed there after deliberate revision, in order that such days and seasons should be duly kept in our churches. Obedience to the Church is, then, a sufficient reason for their observance.

The keeping of them regularly once a year brings before us the doctrines taught by the events we celebrate, or the lessons to be drawn from the life of the Saint we commemorate, and otherwise helps in a most material way to spread a useful knowledge of Church history among the faithful, and to preserve life and discipline in the Church.

Just as we delight to celebrate events in the lives of our greatest poets, musicians, painters, and heroes, and to hold up their works as examples for all time : so the Church commemorates her greatest apostles, martyrs, and Saints, and sets forth their holy lives, as patterns of godly living and Christian grace.

The day commemorated is generally that of the Saint's death, "because, like his Master, through death he passed to the portals of everlasting life."

These holy days and seasons are, "(1) The splendour and outward dignity of our religion ; (2) Forcible witnesses of ancient truth ; (3) Provocations to the exercise of all piety ; (4) Records teaching the facts of Christianity in the most obvious way."—(*Hooker.*)

"This sanctification or setting apart of festival days is a token of thankfulness, and a part of that public honour which we owe to God for His admirable benefits. . . .

"The Church begins her ecclesiastical year with the Sundays in Advent to remind us of the coming of Christ in the flesh. After these we are brought to contemplate the mystery of the Incarnation ; and so, step by step we follow the Church through all the events of our Saviour's pilgrimage to His Ascension into Heaven. In all this the grand object is to keep Christ perpetually

before us, to make Him and His doctrine the chief object in all our varied services. Every Sunday has its peculiar character, and has reference to some act or scene in the life of our Lord, or the redemption achieved by Him, or the mystery of the mercy carried on by the Blessed Trinity.

“Thus every year brings the whole Gospel history to view ; and it will be found as a general rule that the appointed portions of Scripture in each day’s service are mutually illustrated ; the New Testament casting light on the Old, prophecy being admirably brought in contact with its accomplishment : so that no plan could be devised for a more profitable course of Scripture reading than that presented by the Church on her holy days.”—(*Sparrow.*)

Colours.

The proper colours serve to remind us in a manner forcible even to the most ignorant, of the day or season which is being observed, and of our obligations and duties with regard thereto.

“In this church* the usage has been to turn the order about a covering for the Altar into a lesson ; not to make that order a mere form, but to allow nothing in the church which teaches nothing—to make the covering of the Altar carry to the eye the same lesson which the announcement of the Minister carries to the ear. When the poor, therefore, see a white covering on the Altar, they remember that they are keeping some great feast connected with our Blessed Lord’s life and history. When they see a red covering, they remember that they are commemorating some glorious martyrdom or keeping a feast of the Holy Ghost. When the covering is green, they are reminded that the season is ordinary ; when violet, that it is Lent ; when black, that it is a funeral day, or the darkest day of the Church’s year. Thus,

* S. Barnabas, Pimlico.

what looks so trivial a direction of the Church's law becomes a great help and remembrancer. We cannot afford to lose any helps to devotion. The most fervent among us are not fervent enough."—(*Rév. J. Skinner.*)

Altar Cross.

From the very earliest Christian times it has been the custom to place over the middle of the Altar a Crucifix or a Cross. It is placed there in the most sacred and most prominent part of the church, in order that the holy symbol of our Faith may be constantly before the eyes of all who worship therein, to shine through the gloom of this world and point them to the skies.

Altar Crosses were of course used in all churches at the date to which the Ornaments Rubric refers, and are therefore obligatory in the present day.*

Flowers upon the Altar.

We beautify the Altar, the Font, and other parts of the church with flowers in obedience to the same impulse which prompts us in ordinary life to deck in a similar manner any other place where we are about to receive a person of distinction, to whom we are desirous of showing great honour; and also in obedience to the instinctive feeling which causes us to adorn our *fêtes*, our weddings, and our festivities of every kind with these natural emblems of brightness, purity, and joy.

Flowers are among the most lovely and marvellous of God's creations. They are sent in all their beautiful array to garnish the earth and gladden our lives. Almost more than anything else they testify to the bounty and goodness of God, and His wonderful works to the children of men. For this reason, therefore, they

* A Crucifix over the Communion-table is generally to be seen in the churches of the Lutheran Protestants.

are especially appropriate to a place on His holy Altar, and in His house.

Thee, when the incense-breathing flowers
Pour forth the worship of the spring,
With the glad tenants of the bowers,
My trembling accents strive to sing.

The walls and doors of Solomon's Temple were carved with "palm-trees and open flowers" (1 Kings vi. 29, 35); and the brim of the molten sea was wrought with "flowers of lilies." (1 Kings vii. 26.)

Isaiah, prophesying of the days of Christianity, the days in which we live, writes, "*The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My Sanctuary; and I will make the place of My feet glorious.*" (Isaiah lx. 13.)

S. Jerome and S. Augustine, as early as about A.D. 420, tell us of flowers having been brought for the decoration of the church, and of the Altar.

Processions.

Processions of the clergy and choir to and from the chancel, to and from the Font, &c., are formed to avoid an unseemly scramble, which must otherwise take place.

Processions to and from and during the Holy Communion, and also certain other processions, such as those at funerals, form part of the pomp and ceremony due to the solemnity of the occasion.

Processions round the church, and also certain processions out of doors, such as those on Good Friday and the Rogation Days, are identical in idea with the processions which are commonly held in ordinary life for social or political purposes. They publicly announce the aim and object which their constituents have at heart.

Processional Cross.

This Cross is borne in front of processions for a reason precisely analogous to that for which the colours

are carried before a regiment on the field of battle. In the old days the Crusaders did actually carry before them the Cross as their standard. The militant Church of Christ is an army of Christian soldiers, who march forth to do battle with the world, the flesh, and the devil, "with the Cross of Jesus going on before."

The retention and use of the processional Cross is enjoined by the Ornaments Rubric.

Banners.

Banners are carried for much the same reason as the Cross. In this respect again ecclesiastical processions and secular processions are alike in their character. The banners in both cases are indicative of the occasion, or the object, or the day ; and form, as it were, rallying points in the column.

Banners also come within the Ornaments Rubric.

The Invocation and Ascription.

The use before the sermon of the words, "In the name of the Father, and of the Son, and of the Holy Ghost.—Amen" (called the Invocation), and after the sermon of the words, "Now to God the Father," &c. (called the Ascription), is very ancient. In the former the preacher invokes the Holy Trinity as an attestation of his commission to preach the Gospel : in the latter he ascribes praise and glory to the same Godhead for the good tidings that have been proclaimed.

The Ascription is generally said or intoned facing the East. The use of it is traceable to the third century.

There is no authority for the use of the Collect for the second Sunday in Advent ("Blessed Lord, who hast caused all holy Scriptures to be written," &c., frequently, but erroneously, called "the bidding prayer" *), or for any other prayer before the sermon.

* See *Bidding Prayer* in the Glossary.

Kissing the Stole.

The custom of kissing the Cross on the Stole before putting it on is "akin to kissing the Testament when giving evidence," and is "an expression of faith," and a "pledge to preach only what is in obedience to the Holy Gospel."—(*Church Times*.)

It is also said to express submission to the yoke of Christ, of which the Stole is a symbol.

Crucifix over the Pulpit.

The large Crucifix which is often seen hung up above or near the pulpit is intended to put us in continual remembrance that "Christ crucified" is the great leading theme of all that will be preached to us from that place. Its object is, in fact, precisely similar to that of a banner containing a pithy motto, or other shibboleth, which is often held up beside a speaker at a secular meeting. It shows at a glance the main object of the meeting, and the main point of the speaker's argument.

The following practices differ from those already mentioned, inasmuch as they apply more directly to every one in church, both clergy and laity. Concerning such things generally, Blunt says:—

"Kneeling in prayer, standing to sing praise, turning towards the East or the Altar when saying the Creeds, using the sign of the Cross, humbly bowing the head at the name of Jesus or of the Blessed Trinity,—these are all significant gestures of reverence towards One Who is really and truly present to accept the worship which they offer; One Who accepts such reverence from the holy angels and the glorified saints, and Who will not be otherwise than willing to receive it from His minister and members in the Church on earth."

The Sign of the Cross.

The Cross is the sign of the Redemption, and has always been the distinguishing mark of Christians from the time of our Lord. It is a constant memorial both of the sufferings and death of Christ, and of His wondrous love for us.

We make the sign of the Cross before and after our prayers, at various parts of the public services, upon awaking in the morning, and going to sleep at night, at grace before meals, in times of danger and temptation, as well as upon many other occasions, to express our belief in the Atonement, and, in the words of the Prayer-book, in token that we are not ashamed to confess the faith of Christ crucified, and manfully to fight under His banner.

By the use of this sign we not only thus openly profess our faith, and declare before men that, like S. Paul, we glory in the Cross of Christ, but we remind ourselves that we must be meek and patient followers of the Cross, and that every action we engage in should be undertaken in the name and for the glory of Him who died thereon.

This custom of making the sign of the Cross has existed from Apostolic times, and throughout all ages of the Church. In primitive times the sign was used much more than it is now, even among the Roman and Greek Catholics. The writings of S. Ambrose, S. Athanasius, S. Basil, S. Chrysostom, S. Jerome, and others amply show this. Canon 30 says:—

“The honour and dignity of the name of the Cross begat a reverent estimation even in the Apostles’ times of the sign of the Cross, which the Christians shortly after used in all their actions.”

Tertullian, whom we have already quoted as a writer of the second century, tells us that the people of his day were wont to sign their foreheads with a Cross “at every moving from place to place, at every coming in,

and going out, in dressing, at the baths, at table, on lighting candles, going to rest, sitting down," and at various other actions.—(*De Coronâ Militis*, iii. 4.)

S. Cyril (fourth century) says, "Let us not, therefore, be ashamed of the Cross of Christ; but even though another person conceal it, do thou openly sign it on thy brow, that the devils, on beholding that royal symbol, may flee away trembling. Make thou this sign when thou eatest and drinkest, sittest or liest down, risest up, speakest, walkest—in short, upon every occasion; for He who was crucified here is now above in Heaven."—(*Catech.* iv.)

The sign of the Cross has received the express sanction of the Prayer-book. At Baptisms the Priest is ordered to sign the child or the adult person on the forehead in the name of the Trinity. And in order to combat the puritan notions prevalent at the time of the revision, a special rubric is inserted at the end of the Office, defending the use of the sign in the following words:—

"To take away all scruple concerning the use of the sign of the Cross in Baptism: the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the year MDCIV."

The words of this Canon are partly quoted above, and partly on page 23. The "explication" it gives is most important, and deserves the earnest attention of all true churchmen.

The "Parson" in an excellent tract, called *The Worship of the Body*, gives for the use of this sign "three good reasons. First, because it has been used by Christians from the very earliest times as an outward profession of their consecration to God's service—so, indeed, it is ordered to be made on the newly-Baptized. Secondly, because it is one way of confessing Christ Crucified before the eyes of men. Thirdly, because since all our blessings have been purchased by

His Death, it is the fit sign of Pardon and Benediction. For the first reason I make it at the beginning of any distinct 'Service'; for the second, at the end of the Confessions of Faith—the Creeds; for the third, when pronouncing a Blessing or Absolution, consecrating the Holy Eucharist, dedicating the Water for Holy Baptism, and setting apart the Alms of the congregation for the use of God's House and those who have been beautifully called 'God's poor.'"

And again, he says:—"Is it superstitious to use the Sign of the Cross? Remember that disbelief in the existence of Satan is only too common nowadays. Men call belief in a personal devil *a superstition*; if it be so, then the use of that sign is superstitious too; but not so if Satan exists and can see our actions. As our hymn puts it:—

At the sign of triumph
Satan's host doth flee.

That has been the experience of thousands of God's people. Often and often, when pressed sore by temptations, from which there seemed no escape, the making of that holy Sign has driven away the evil suggestions from their minds like darkness before a sunbeam. Especially in temptation to sins of the flesh—there it seems as if the use of the hands in a direct act of worship renders it almost impossible that they should be employed in ministering to evil."*

Dr. Pusey, speaking of the use of the Sign in special temptation, says, "Used religiously, I never knew it fail."

The sign of the Cross is made from the forehead to the breast, and from the left to the right shoulder.

* It may further impress this idea upon the mind if we refer to the familiar and remarkable scene in the *Faust* of Mons. Gounod, where, upon the appearance of the Evil One in the form of Mephistopheles, the men standing round hold up towards him the handles of their swords, each one of which with the handguard forms a cross. The sight of the holy symbol is enough for the fiend, who shrinks back cowed and affrighted.

The thumb of the right hand, or the middle finger, or the three middle fingers may be used.

The Cross "is found on the tombs of the Martyrs, in the ancient basilicas, over baptisteries, and Altars. It surmounted the cap of the patriarch, and the crown of the Emperor. It was borne in processions, and placed over the graves of the faithful departed. In the fifth century it was everywhere used among Christians. Later on, when the Church had driven back heathenism, it was erected by the wayside, in the market-place, on hill-tops, in the cloister, and in the churchyard."—(*Lee*.)

Bowing.

Bowing is a sign of respect, reverence, and humility in church just as it is in the ordinary affairs of the world.

We bow upon entering a church to show our reverence for God's sanctuary, a place which has been consecrated and set apart for His service, and into which He comes in an especial manner. "*Ye shall reverence My sanctuary.*"—(Lev. xxvi. 2.)

We bow towards the Altar as towards the throne of our Heavenly King, to whom we thereby show honour. This reason is analogous to that for which subjects of the Queen bow towards her empty throne in the House of Lords.* We are bound by Canon law to do "rever-

* "SCENE IN THE LORDS. — Shakespeare makes one of his characters speak of 'the divinity that doth hedge a king,' and though this particular concomitant of royalty does not now secure universal belief, something of almost religious reverence is instinctively felt. When the heralds preceding her Majesty yesterday afternoon passed before the *empty throne*, they turned, one after another, and did obeisance to the seat of power. That was a formality of their office; but why do people, curiously visiting the House of Lords, tread lightly and speak softly near the gilded chair? Why, also, do the company assembling to witness the opening of Parliament by the Queen in person demean themselves much as though the 'gilded chamber' were a church? Is the reason in the heavy splendour of the place, lying like a load upon

ence and obeisance" towards the Altar upon entering and leaving the church or chancel, "according to the most ancient custom of the Primitive Church in the purest times." (*Canon* vii. 1640.)* Of course, if the Blessed Sacrament is Present in any other part of the church—*e.g.*, on a side Altar at early Celebration—all reverence to the high Altar is omitted.

We bow at the Holy Name in obedience to the command of the Apostle, "At the Name of Jesus every knee should bow"; and also in obedience to the 18th Canon which enjoins it in the following words:—

"And likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all present, as it hath been accustomed."

We bow at *Glorias*, at the Ascription after the sermon, and at other forms of doxology,† to express our belief in and worship of the Holy Trinity,‡ suiting our bodily

the spirit, or in the traditions of dulness and decorum appertaining to the House of Peers; or in the 'dim religious light' which is all that can come through the painted windows after illuminating many effigies of dead kings? In none of these, perhaps, so much as in reverence, transmitted through generations, and having the force of an instinct."—(*Daily Telegraph*.)

* The words of the Canon are these:—"Whereas the church is the house of God, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His Divine Majesty, certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing *reverence and obeisance* both at their coming in and going out of the said churches, chancels, or chapels, according to the most ancient custom of the Primitive Church in the purest times, and of the Church also for many years of Elizabeth."

† See *Doxology* in Glossary.

‡ Bowing at *Glorias* was first introduced (about 325 A.D.) as a protest against Arianism, a heresy which denied the divinity and co-equality of God the Son.

action to the words which are being uttered. The same applies to the *Ter-sanctus*, "Holy, holy, holy!" in the Eucharistic Office, that being also a form of doxology, during the singing of which the angels covered their faces in reverence and awe.

We bow (or kneel) at the *Incarnatus* in the Nicene Creed to show our belief in the stupendous mystery of the Incarnation, and in thankfulness to God for the benefits that we and all mankind have received thereby.

We bow the knee until it touches the ground before the Holy Sacrament, in adoration of the Lamb that was slain, verily and indeed Present with us. .

"We approach to the Mystic Eulogies and are sanctified, being here made partakers of the Holy Flesh and of the Precious Blood of Christ the Saviour of all."
—(*S. Cyril.*)

"This much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent."—(*Homily 27.*)

"And is not the Presence thereof in the Sacrament of the Eucharist a just occasion presently to express by the bodily action of adoration that inward honour which we always carry towards our Lord Christ as God? I do believe that it was so practised and done in the Ancient Church."—(*Thorndike, one of the revisers of the Prayer-book.*)

"Christ in the Eucharist is to be adored with Divine worship, inasmuch as His living and glorified Body is Present therein."—(*Bishop Forbes.*)

Turning to the East.

We turn to the East at *Glorias* and Creeds to show our veneration for the Holy Trinity, and to express by action, as well as words, our belief that Christ will come again to judge both the quick and the dead. The natural light of day comes to us from the East, and hence we symbolize our belief in the coming, past and

future, of the "Light of the World," the "Day-spring from on High," by turning in the same direction.

It is with the same symbolical object that churches have always been built with their chancels towards the East.

It has always been the custom to bury the dead with their feet towards the East, the idea being that at the Last Day they may rise with their faces turned to meet the "Sun of righteousness" at His second coming to judge them.

Standing at Processions.

We stand at the processional entry or exit of the clergy out of respect to their office, just as the people in a court of justice rise at the entry and exit of the judge, or as the pupils in some schools rise at the entry and exit of the schoolmaster. The Priest is the ambassador of the great King, and represents Him.

The principles of Ceremonial contained in this chapter and the preceding ones are those upon which Catholic worship is based; "and for the practical expression of which provision is made in the rubrics and in the ritual tradition to which the rubrics directly or indirectly point. They are principles which were originally laid down with the utmost solemnity by God Himself; which were not abrogated by any act or word of our Lord when He was upon earth; which were illustrated afresh on the first formation of the Christian Church in as solemn a manner as that in which they were originally enunciated; which were practically adopted by those Christians who lived nearest the time of our Lord's ministry and teaching; and which have been followed out in our own Church from the most ancient days."

CHAPTER VI.

“No Popery.”

NO more remarkable social feature exists in the times in which we live than the bitter animosity with which the Catholic Faith and its worship are regarded by Protestants in England, both within and without the fold of the Church. It is the custom for a Protestant to look upon every Catholic as if he were a criminal, and a personal enemy of his own. The very word “Catholic” is sufficient to excite his anger. The peculiar strangeness of the matter arises from the fact that no such bitterness is displayed against other forms of religion, however grotesque or ungodly. The eccentricities and ignorant hypocrisies of dissent, honeycombed, as Mr. Spurgeon says it is, with unbelief and infidelity,* the indecent vagaries of the Salvation Army (including the preaching of women), the shocking

* A sermon preached on the 7th of June, 1885, by Mr. Spurgeon, and afterwards published, contains the following words :—“Worst of all—I must not hold back the charge—many of the avowed ministers of Christ are no ministers of faith at all, but promoters of unbelief. *The modern pulpit has taught men to be infidels.* Think not that I am aiming at the Church of England. With all my objection to a State Church, I am not so unjust as to conceal my belief, that I see in the Episcopal Church at this time less of unbelief than among certain Dissenters; *in fact, Nonconformity in certain quarters is eaten through and through with a covert Unitarianism, less tolerable than Unitarianism itself.* So frequently are the fundamental doctrines of the Gospel assailed, that it becomes needful, before you cross the threshold of many a chapel, to ask the question, ‘Shall I hear the Gospel here to-day, or shall I come out hardly knowing whether the Bible is inspired or not? Shall I not be made to doubt the Atonement, the work of the Holy Ghost, the immortality of the soul, the punishment of the wicked, or the deity of Christ?’ I know I shall stir a hornet’s nest by these honest rebukes, but I cannot help it. I am burdened and distressed with the state of religion; a pest is in the air; no truth is safe from its withering infection.”

immorality of rural Welsh nonconformity, the naked jugglery of Spiritualism—all these are tolerated quietly by Protestant people. A little good-humoured derision, and an occasional brick-bat are the most they provoke. But for the Holy Catholic Church and its ancient forms of worship are reserved a savage, implacable hatred, a cruel, constant, and abiding malice, which are quite incomprehensible, and which outside the domain of religion are not to be paralleled.

Passing strange it is, also, that persons who do not know a word of Church history, and have never read a line of Catholic theology, but who may be nevertheless in other respects sensible, well-informed persons, should be ready without hesitation to set themselves up as judges in weighty matters of doctrine and practice, and to condemn off-hand things which have existed since the beginning of the Christian era. Would such persons undertake to pronounce an opinion upon any question connected with, say, electricity, or some other branch of physical science, without long study, experiment, and preparation? Certainly they would not. Yet here are subjects which in range and importance surpass to an infinite extent every department of physics, and upon which, unless he read much, and read deeply, no man can be qualified to pass a judgment.

The Protestant thinks nothing of this. The bare mention of the word “Catholic” seems to scare away all his usual discernment, and all his sense of the ridiculous. He neither stays to hear evidence nor to listen to reason, and is quite regardless of the fact that all the learning and research of Christendom for the last eighteen hundred years stand arrayed against him. He denounces Catholicism in exactly the same way as he would denounce crime, and boasts of his Protestantism as if it were a thing to be admired in itself—a thing possessing some inherent merit or nobleness, like courage, or purity, or any other of the moral virtues. The hallucination can only be characterised as truly marvellous.

He forgets what has been humorously pointed out—that the first Protestant of all was the Devil, who was cast out of Heaven for protesting, and wishing to choose his own way; just as the first non-Catholic and anti-ritualist was Judas, who protested against the ceremony of the precious ointment, and advocated cheap worship. He never considers that Protestantism springs altogether from the refusal of man's perverser nature to accept the terms of God, as once delivered to the Saints, and ever since set forth by the Apostolic Church; and from the desire of selfish, indolent, and conceited people to carve out an easy religion unto themselves, and a facile road to Heaven. He fails to see that his very existence as a religionist depends upon his own presumption, upon the value he attaches to his own predilections, upon his capacity for saying "I will" and "I won't," whether he be in agreement with the Church of Christ or not.

The abuses which existed in the Church in the middle ages are not sufficient to account for the continued existence of the feeling we speak of. Wrongs seldom retain hold of the memory for more than a generation. Moreover, the average Protestant knows nothing whatever of the mediæval Church.

Rather does it seem as if English people still retain in their nature some remnants of the old spirit of iconoclasm, which broke out at the time of the Great Rebellion—as if the great wave of iniquity that rolled over our country then has not entirely subsided. On the field of battle it sometimes happens that an enemy gets the better of the ultimate conquerors for a space; so at that unhappy crisis in her history did England witness a temporary triumph of the Evil One over the forces of God, when the war-dogs of Satan were turned loose upon the Church to pillage and plunder and destroy her property, to desecrate her Altars, and to turn her sanctuaries into stables for the puritans' horses.*

* This was done at S. Mary-the-Virgin's, Haverfordwest. Fodder was wantonly placed upon the Altar and the horses fed therefrom.

Nothing but a remnant of the fanatical hatred which prompted all this incredible wickedness can account for the hereditary bigotry and intolerance which we see around us—feelings, indeed, diminishing steadily day by day, but still far from dead.

The old alarm-cry has been handed down with the inheritance, as if to confirm and illustrate its connection with the past, and prove its groundlessness in the present. "Popery" is still the word. At sight or sound of any Catholic symptom it is still the fashion in some places to shout the old alarm.

With persons who blindly go in terror of this bugbear, "Popery," it is generally worse than useless to argue. Only the most unthinking could fail to see the folly of raising a mediæval war-whoop in our day, and only the uninformed could discern any necessary affinity between Catholic ritual and the Pope of Rome. Alas! that the world should contain so many who cannot think and who will not learn! But for the information of people of another sort it is necessary to say a word or two in answer to this cry of "Popery," as applied to our English Church services.

There was a time in the history of the Church when she was one and undivided, when the single main trunk of the Christian tree had not forked off into two great branches, one represented by the Greek Catholics of our time, the other by the Roman Catholics. It is this early age of Christianity that we profess to follow—the age which was nearest to Apostolic times, which necessarily preserved best the personal instructions of the Twelve, and which was consequently most likely to be in accordance with the Will of our Divine Lord and Master.

It is easy to understand that any one entirely ignorant of early Church history, as, unfortunately, most aggressive Protestants are, might conceive ritualistic practices to be "Popish," and a mere vain imitation of the modern Romanism we see around us. It is,

however, a complete fallacy. Neither in doctrine nor practice is there any desire among the Ritualists to copy Romanism. Indeed, nowhere in the Church of England are the errors and heresies of Rome so continually and effectually held up to condemnation as in the pulpits of the "High Church" school.

It is most necessary to distinguish between what is Anglican, because Catholic, and what is not Anglican, because only Roman. The chief distinctive points of Romish doctrine and discipline are, Transubstantiation (a gross and carnal conception of our Lord's Presence in the Eucharist), the refusal of the Chalice to the laity, the Immaculate Conception of the B. V. M., the supremacy and infallibility of the Pope. Not a single one of these is ever preached from the pulpits of the "High Church" clergy, or symbolized by their ritual. Why? Because not a single one of them was ever heard of in the undivided Church; not one of them is Catholic.

Writing of this charge of "Popery" as brought against the Catholic doctrines and practices of the Real Presence, the Sacrifice of the Mass, the Elevation of the Host, the adoration of Christ in the Sacrament, Auricular Confession, and the use of the Crucifix, Dr. Littledale says:—

"If it can be shown that these are not Popish, but held by strong Anti-Papists, the prosecutor's charge breaks down entirely. For that charge is not, except quite secondarily and indirectly, that these doctrines are *wrong* and *unscriptural* in themselves, but that they are Popish. People of the sort we are dealing with care very little about wrong and unscriptural things done by Protestants. You never hear them, for instance, crying out against the Divorce Act, though directly in the teeth of Christ's doctrine of marriage; nor yet against Quakers, for disobeying two of His plainest commands. There is a great deal said every day against the Roman Church for taking away the Cup from the laity; there is not a

word said against the Quakers for taking away both the Bread and Wine. So the one question to be asked and answered now is, 'Are these six points Popish?'

"The first part of the reply is that there is a vast and ancient Christian body, older than the Church of Rome itself, containing eighty millions of believers, and the steadfast opponent of Rome for the last thousand years, which maintains these six points just as strongly as Rome does, except that it uses painted crucifixes instead of carved ones. This body is the Eastern or Greek Church, which looks on Romanism as a modern corruption of true Christianity, and the Pope as the chief of all heretics and schismatics. What it believes, therefore, cannot be Popery, whatever else may be said against it."

Dr. Littledale then goes on to show that all these points have even been maintained by persons who are commonly accounted famous Protestants; that the Real Presence is upheld in the writings of Melancthon, Luther, Isaac Watts, and Charles Wesley; the Sacrifice of the Mass in those of Melancthon, and John and Charles Wesley; the Elevation of the Host in those of Luther; the Adoration of Christ in the Sacrament in those of Luther and Isaac Watts; Auricular Confession in those of Cranmer and Melancthon; that the use of the Crucifix is common amongst Lutherans; and that, therefore, whether right or wrong, none of these things can correctly be called distinctively Popish.*

Similar reasoning is to be applied to all the Catholic practices referred to in the last chapter—vestments, incense, the sign of the Cross, and the like. They are employed by Roman Catholics, it is true; but they did not originate them, nor do they monopolize them. They existed in the Church long before the division of the Eastern and Western branches, and are still used by

See *Ritualists not Romanists*, by Dr. Littledale.

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every section of the former, as well as by Roman Catholics.

They are not any more "Popish" than many other things believed in and practised by Roman Catholics, which *all* English Churchmen also believe in and practise. We are all at one with the Roman Church upon the fundamental points of Christian revelation and truth. They believe in the Incarnation, in the Trinity, and in all the great doctrines of our Creeds. Yet we do not upon that account vote such articles of faith Popish and refuse to countenance them. We believe them too; and we do so because we know that they have been the leading doctrines of the Church from the first *

It should be the same with the practices we are discussing. They have been the distinctive outward features of the Catholic Church from the beginning. Therefore, we should employ them. They are not Popish, but Catholic. The Romanists have retained all these things: we once gave them up. That is all. So much the worse for ourselves. It would conduce to the glory of God, and to the benefit of those of us who have not already done so, to resume them again as speedily as possible.

CHAPTER VII.

Other Objections to Ritual Answered.



THE objections raised against the ceremonial of the Church are various, and it will generally be found that those who put them forward are (like low churchmen and political dissenters) great sticklers for ritual of a certain kind themselves.

* It is only right to acknowledge "that Rome has never been other than faithful to the great verities of the Creed, and has never allowed them to be explained away, however they may have been overlaid by encumbering propositions; while the progress of unbelief amongst Sectaries is notoriously wide and deep."—(*Church Times*.)

The commonest of these objections is that the ceremonies used are "Popish." This has been dealt with in the last chapter. Charges of illegality may be met by consulting chapters III., IV., and V.

The next objection is that the whole thing is "Mass-in-masquerade,"* man-millinery, tomfoolery, &c., which only attracts youths and maidens, and could never be acceptable to persons of mature age or robust intellect.

The question whether the Mass of the Anglican Church is a real or a sham one is answered in chapter III., and may be further decided by consulting any work showing the Apostolic succession of the Anglican ministry.† The word "Mass" ‡ is simply the common Catholic name for the Holy Eucharist. It was retained in the first edition of the Prayer-book (1549), which speaks of "the Supper of the Lord and the Holy Communion, commonly called the Mass." The term was also applied in England to the Holy Communion for years afterwards.

"By the Mass is simply meant the Sacrament of the Lord's Supper. A Roman Catholic theologian will tell you that all that is *necessary* (though more may be *desirable* for solemnity's sake) for the Celebration of the Mass, is that a lawful minister use the words and gestures of Christ over the appointed elements of bread and wine, of which he afterwards partakes. Now all these conditions are preserved in the Prayer-book as necessary to a valid administration of the Lord's Supper."—(*Walker*.)

"Man-millinery" is justified by the fact that all over the East garments more or less similar to the vestments of the clergy are worn by men. The vestments are, in

* This catch-phrase was invented by the late Lord Beaconsfield, in the course of his speech introducing the P. W. R. Act (1874)—a Bill which he said was "to put down Ritualism."

† See Bailey's *Defence of Holy Orders*, Percival's *Apology for Apostolical Succession*, Littledale's *Apostolical Succession*, &c.

‡ For the derivation of *Mass* see Glossary.

fact, those very Eastern garments, which have always been retained by the Church. What cause for reproach is there in this? In every Catholic country the cassock is the walking garb of the Priest, and is only discarded in England out of deference to puritan prejudice—a relict of Cromwell's reign.*

That the bulk of Catholic congregations is made up of young people is entirely a mistake. Even if it were true, it must be admitted that youth is the most dangerous time of life in both sexes—the time when both should be most under the eye of the Church. And it cannot be denied that the young, if they live, and are given time, will grow old. Happily it has been found that they do not in after-life forsake their Church and her Catholic teaching.

As to the intellectual capacities of High Churchmen, they will be discovered to be fully equal to those of other people. Among the clergy of this school are numbered some of the best preachers in the Church, and *all* the most learned theologians. Indeed, it may be safely stated that a sufficient study of theology is sure to make a man a High Churchman. With regard to lay people, the objector would upon looking round amongst those Catholics with whom he is acquainted, soon see that the men are not less manly and intelligent, or the women less noble and devoted, than Protestants whose circumstances are similar.

There is nothing whatever in the sacramental teaching of the Church, or in the ritual which symbolizes it, inconsistent with the highest and fullest use of man's intellectual faculties. He who says there is, casts a slur not only upon all those great and holy men and women of old, whom the Church of England has enrolled in her kalendar as models of saintly virtue (for did they not believe in these things?); but also upon the verdict of

* When the writer was at Oxford some years ago, the clergy of S. Barnabas always wore their cassocks in the streets.

the Church herself, which S. Paul says is "the pillar and ground of the truth." (1 Tim. iii. 15.)

"Another objection occurs to the minds of many, who are themselves favourers of ritualism up to a certain point. Those, I mean, who are wont to admire the comeliness and decency of the general features of a ceremonial service, but express themselves offended at the apparent attention to minute detail. Granted, say they, that our services are too cold and repellent, and that you have made them hearty and attractive; but why this continual bowing and scraping, these genuflections and crossings, this constant attention to such very small acts? . . .

"Such persons should be reminded of the extreme minuteness observable in the Gospels in the accidents of our Lord's typical obedience, His sacramental acts, and also in what may be called the ritual of that penitence which is the threshold of Godliness."

Such minute ceremonies as the lifting up of the eyes, and the fraction of the bread, at the Institution, and the repetition of the same Divine law of Eucharistic form and ceremonial, which He seems to have imposed upon Himself at Emmaus, show our Blessed Lord's regard for apparently trivial matters. So with regard to the appointment of the mean things, water, bread, wine, for the visible signs of His inward graces and Presence; the gathering up of the crumbs after feeding the multitudes; the colt, unbroken, whereon never man sat; the tomb wherein never man had been laid; the ritual of healing—the spitting on the ground, the touching of the tongue, the upward look, the sigh, the apparently unnecessary touching of lepers, the touching of the hem of His garment; the imposition of hands; the working of miracles by means of handkerchiefs from the bodies of the Apostles; the conveying of the Holy Ghost by the hands of the Apostles; all these cases are obvious examples of some law of His own, which we cannot understand, but under which He chose that minute ceremonies should

accompany the mere word or thought, which of itself alone was sufficient to perform His Will, even to the creation of a world.

"Again, when spiritual life is concerned, not only have we the condemnation of him that despiseth small things, but the highest value placed on the childlike mind, the necessity of stooping if we would enter the narrow portal of His kingdom, in which the sighing of a contrite heart is acceptable, the standing afar off noted, the downcast look recorded, the smiting on the breast unreproved, penitential tears allowed to touch Him, woman's glory and pride (her beautiful hair) accepted, instead of meaner things, to wipe His sacred Feet, and all without a hint that the simplicity of faith and love required none of these things.

"In short, minuteness seems no valid objection to rites in a Church where beginnings are described as resembling a grain of mustard-seed and the heaven."*

Other objectors will ask, is all this splendour of ritual absolutely necessary? If not absolutely necessary, is there not a needless expenditure of money? Might not the money be better employed? Would it not be better to have a simple ritual, as the Apostles must have had when they worshipped in an upper chamber?

This is exactly the same objection which was once formulated in the well-known words, "Why was not this ointment sold for three hundred pence, and given to the poor?" We know what Jesus said in reply, and how he authorised every future preacher in the world to speak in praise of the act of worship which had provoked this rebuke, and of her who had honoured Him by performing it.

"If we were unable from poverty, or had no opportunity of providing vestments, then we should be excused in God's sight, and He would accept our sacrifice, not

* These remarks as to detail are compiled from a paper read before the Church Congress at York, in 1866, by the Rev. E. A. Hillyard, of Norwich.

according to what we had not, but according to what we had. . . We wish to honour God, not with what is barely necessary, but with the best of our substance, and the first-fruits of all that we have. (Prov. iii. 9.)

"The Church follows the order of God's dealing with her. The Apostles worshipped in an upper room while the Church was poor: when kings and princes came within her fold then she worshipped in glorious temples. . . . We do not know for certain, but it is not improbable that even the Apostles had garments 'for glory and for beauty' for the Holy Sacrifice; for some few rich men there were even then, as Joseph of Arimathea, and Nicodemus; who, being Jews, would remember David, 'Her clothing shall be of wrought gold.' Anyhow we know for certain that the Church was very soon endowed with beautiful things, as she grew in wealth and in the affections of the people."—(*Rev. W. J. E. Bennett.*)

"Even in the times of persecution, when Christians had to worship in dens and caves of the earth, the worship of God was conducted with splendour and costliness. Thus the historian Eusebius tells us that the magnificence of the sacred vessels inflamed the cupidity of the persecutors, as was the case with S. Lawrence, who suffered martyrdom A.D. 258, because he would not give up the treasures of the Church. S. Optatus testifies that in the Diocletian persecution the churches had very many ornaments of gold and silver. Prudentius thus speaks of the ornaments of the Church in Rome when S. Lawrence was martyred:—"The Priests offer in gold; the Sacred Blood is received in silver chalices; in the nightly sacrifices the wax tapers are fixed in golden candlesticks."

"It is certain that as soon as the conversion of Constantine gave peace to the Church, Divine Worship was at once celebrated with great pomp and magnificence."—(*Walker.*)

The next objection generally made is that an elaborate

ceremonial must sooner or later lead to formality on the part of all engaged in it, both clergy and laity. Say the objectors, quoting S. Paul, "*Exercise thyself unto godliness, for bodily exercise profiteth little.*" (1 Tim. iv. 8.)

"Certainly. Any bodily exercise without godliness would not only be a danger, but a sin. . . Since we are creatures of body as well as of spirit, we must use them both in the service of devotion, the one helping the other. '*This ought ye to have done, and not to leave the other undone.*' (Matt. xxiii. 23.)

"Prayer in the public services must be not only in the spirit, but in outward expression. It is very possible that numbers of persons, perhaps all at some time or other, go through a quantity of external words without attaching any meaning to them. . . If we are forbidden to use outward things, because of the danger of formalism, we are forbidden to use prayer, which would be absurd."—(Rev. W. J. E. Bennett.)

This charge of formality, as brought against the Catholic school of the Church of England, is certainly an unfortunate, if not an unfair one. To that school is the Church indebted for most of the present life which is now in her. To that party is due not only its own vigour, but also whatever zeal has been forced upon the other schools in the Church. To them we owe the church-building and the restorations of the last fifty years,* the weekly offertory, the almsgiving. It is their parishes which are best worked, their poor most regularly

* "In thirty years of Evangelical supremacy, 1800 to 1830, only 447 churches were built in England and Wales, = 15 a year. The Tractarian or Ritualist movement began in 1833, and between 1830 and 1860 there were 2,349 churches built, = 78 a year. Ritualism proper came up in 1859, and between 1861 and 1875 there were 1,618 built, = 108 a year. And the only check in the progress was between 1850 and 1860, when fewer churches were built than in 1840-1850, because Protestants got the upper hand for a little in consequence of Lord John Russell's 'Durham Letter.' But no sooner did Ritualism lift up its head than church-building began again at a greater pace than ever."—(Dr. Littledale.)

visited, their sick most carefully nursed. It is their congregations who turn out to church before breakfast, winter and summer, and attend the daily services. It is the children of their parishes who are diligently sought out for baptism, confirmation, and instruction in the faith. It is they who carry on the most active mission work in our great towns.

All this is quite incompatible with a formal religion. But indeed this charge of formality is one always very difficult to disprove, its proof being entirely dependent upon the heart of each individual worshipper, which can never be known to any but God alone; and the best answer to those who make it is that of Philip to Nathanael, "*Come and see.*" (S. John i. 46.)

Closely connected with the last objection is another, very commonly brought forward in the shape of the words of our Lord to the woman of Samaria, "*God is a Spirit: and they that worship Him must worship Him in Spirit and in truth.*" (S. John iv. 24.)

This is a good instance of the manner in which Protestants will turn a Biblical text about to suit their own views. *Of course* worship must be offered in spirit and in truth; but it does not follow that it must be a worship of the spirit only, without any worship of the body. Christ did not mean anything of that kind. He was clearly referring to those persons who, like the Pharisees, left the weightier matters of the law unnoticed in their punctilious observance of the outward form.

"I answer that external worship, if accompanied by inward spirit, is justly said to be worship 'in spirit.'

"When a ceremony is done, not as a mere matter of form, but as accompanied by, or as an expression of, the mind and heart, then it is a ceremony done in spirit and in truth, because it is then dictated by the spirit; it is an effect of the spirit; it is an outward expression of the spirit; and therefore it is a worship in spirit and truth. The outward expression then corre-

sponds to the inward feelings, and is a real worship, and not a merely formal or an empty material action of the body.

"When our Saviour in the Garden of Gethsemani prostrated Himself with His face to the ground before His Eternal Father, He was truly adoring in spirit ; and so likewise when He attended the sacrifices and other holy functions in the Temple.

"We must not suppose that our Saviour's words to the Samaritan woman imply any slight of the Jewish rite, as though only a formal, material worship. Can we suppose that the Patriarchs, that David, other Prophets, and all just men of the Old Law, were not adorers in spirit? God has expressed strongly in *Isaias* (i. 11) and other places, how in the Old Law he hated mere externals, and even prayer itself done without spirit and with a heart attached to sin. Therefore Christ by His words to the Samaritan woman would show that the true adorers of the New Law, who possess not mere emblems and figures, as the Jews did, but enjoy the advantage of having realities, will also be more careful to worship with a purer heart and with a purer intention, with better will, and more attention and spirit than the generality of the Jews did then. . . .

"If then outward demonstrations of veneration, faith, love, and zeal, when dictated by the inward spirit, are spirit and truth, it is all the better if a ritual should abound with externals, provided they are accompanied by the inward devotion of the Spirit." —(*Di Bruno*.)

"*'God is a Spirit : and they that worship Him must worship Him in spirit and in truth.'* He has told us how his Angels, who are spirits (*Heb.* i. 7, 14), and His departed Saints who have put off the burden of the flesh, worship Him in heaven. There is an altar before the throne (*Rev.* viii. 3), there are bowings and prostrations (*Rev.* iv. 10 ; v. 8, 14 ; vii. 11 ; xi. 16), there are white robes (*Rev.* vi. 5 ; vii. 9 ; xv. 7 ; xix. 8, 14), there is

choral service (Rev. v. 9 ; xiv. 3 ; xv. 3), there are processions (Rev. xiv. 4 ; xix. 14), and there is incense (Rev. v. 8 ; viii. 3). If we reject these things from our earthly worship, much more if we mock and revile them, we are not doing God's 'will on earth as it is in heaven.'"—(*Dr. Littledale.*)

Finally, Protestants will say that they object to Catholic ceremonial, whether right or wrong, scriptural or unscriptural, for the reason that it is too complex to suit them, or that it puzzles and distracts them.

This objection may often be made in perfect good faith by those who do not understand the principles of ceremonial worship, and have seen very little indeed of it—only just sufficient to make them feel perplexed and confused. But it affords no evidence whatsoever of defect or fault in the Catholic system. The fault lies with those who are unaccustomed to that system. Any religious service at all would at first perplex a person who had never been to church or chapel, for the simple reason that he was not used to it. So the question is, not whether a Catholic service is puzzling and distracting to Protestants, but whether it is puzzling and distracting to Catholics. It certainly is not.

"It is not astonishing that the Catholic system of worship should somewhat puzzle you as a Protestant. The system is new to you and perhaps your mind has been prejudiced against it from childhood. But it would be unreasonable for you to turn your back upon it, discouraged. Would you act in this manner if a good business, in which you were very much interested, were offered to you, and which at first you might find a little difficult to understand or conduct? So if the Catholic worship appears at first sight somewhat strange or perplexing, be not disheartened. A little good-will, a little instruction, a little explanation, a little study, and above all a little practice, will enable you to overcome every difficulty, and you will soon find yourself quite at home in it. . . .

“Look at the Catholic children ; . . . they understand well what seems so difficult to you ; and you can easily understand it too if, taking the advice of your Lord, you only condescend to be as they are, and allow yourself to be taught as they do.”—(*Di Bruno.*)

CHAPTER VIII.

General Directions.

FROM its very earliest days the Church has enjoined upon its members the duty of being present at Holy Communion every Sunday. She does this imperatively in some of the oldest of her Canons, which date from primitive times, and which are still binding upon every Christian person. It was the custom of the early Christians to obey these Canons, or regulations. Those who did not obey were liable to episcopal censure, and even suspension.

Every Sunday was a day of obligation : that is to say, it was a day ordered by the Church to be kept in a certain manner. Her members were to do two things,—viz., to abstain from servile work, and be present at a Celebration of the Holy Eucharist.

The Holy Eucharist is, indeed, the only great public office of the Church which has existed from the first. It dates from the first Maundy Thursday, when Our Blessed Lord Himself said, “Offer THIS in remembrance of Me.” Compared with this the other services are of secondary importance. Matins and Evensong, or rather the offices from which these two services have been compiled, were not known until the sixth century.

If, then, you are desirous of keeping yourself in sympathy with the Church as it existed at a time when

it was best able to follow the Apostolic instructions, you must attend the Holy Communion regularly on Sundays. If you cannot attend any other service, this is the one which you should attend.

The *Apostolical Constitutions* (see p. 55) contain the following rule :—

“ The faithful who enter in and hear the Scriptures, but do not remain for prayers and the Holy Communion, shall be excommunicated, as they that cause disorder in the Church.”

There are many people who think that they properly keep Sunday by going to “ Morning Service,” which they fondly imagine begins with Matins and ends with the Church Militant Prayer in the Communion Office. No greater mistake could be made. Sunday can only be properly kept by attending Holy Communion, and remaining until the end of the service.

This fashion of attending “ Morning Service ” on Sunday is, in truth, a shabby and selfish practice, based, no doubt, upon the undue importance which some people attach to the sermon. They do not consider that they have really been to church unless they have heard a sermon. They think more of their own gratification than their duty as the ransomed children of their Heavenly Father. The primary object in going to church should be the worship of God, not the edification of oneself. We should be more anxious to give than to receive—more ready to give our praise, our thanks, our thank-offerings, than to receive intellectual oblectation, even though it be conveyed in the very highest form of spiritual homily.

It is a sad thing to see people trooping out of church after the Church Militant prayer. It is, in fact, nothing short of an insult to Almighty God to go away just when the most solemn part of the service begins, and when we know that He is about to be present with us in an especial manner. If you have attended an earlier Celebration, and *must* go away, leave at the end of Matins.

If you have not already been to a Celebration, and can only attend one service, do not go to Matins at all, but to the Holy Communion.

Communicating attendance is not what is here referred to, remember. That is quite another thing. "It would have been impossible that the Church should ever have made such a law as that every one was to communicate every Sunday, as that would be much oftener than would be well for a great many people. The frequency with which any one should receive Holy Communion depends upon the state of his soul, and, indeed, is not the same for any particular person at all times and under all circumstances. But it is quite different as to our being *present* at the Celebration. We come to be present that we may worship God in His own appointed way, and that we may join in pleading for ourselves and for others the merits of the One Great Sacrifice of our Lord and Saviour Jesus Christ."

This question of actual Communion is, indeed, one entirely dependent upon yourself. The only rule which our Church prescribes is that every one shall communicate three times a year at least, of which Easter shall be one. Persons who do not follow this most indulgent injunction regularly, have no right to call themselves members of the Church of England. But even upon these three occasions it would be better not to communicate at all than to do so unprepared, lest any one, by partaking unworthily, should eat and drink damnation to himself, not discerning the Lord's Body.

If you have abundant time for preparation, and have used it well, you may communicate every Sunday, and on the great feasts and fasts, as well as on other special occasions when you desire to do so. If, however, you are very young, or have been but recently confirmed, it would be better that you should not, for some time, at least, approach the Altar oftener than once a month. But all depends upon your mode of life, your spiritual state, your inward desires, and the ability you have to

comprehend the gravity and solemnity of this great Christian duty. No one rule can apply to all persons, and it is a matter about which you will, if you feel any doubt, do well to consult your clergyman.

When you communicate, always do so at early Celebrations, and be sure that, under no circumstances, you break the ancient rule of the Church as to fasting Communion. If you are really desirous of venerating the Blessed Sacrament, you will be jealously careful that no other food shall pass your lips before It. And the privilege of being able thus to fortify your soul by Heavenly sustenance against the snares of the day, is surely not one which, if you are in earnest, you will lightly value.

The rule of the Church in this respect is considered to be properly kept, when the fast has lasted from midnight, and is not broken for a quarter of an hour or so after the conclusion of the Office.

Endeavour to attend frequently the Daily Services of the Church. If possible, go to early Celebrations. If you cannot do that, go once a day to Matins or Evensong. Get some of your friends to go at such times as you cannot. You will thus be cheering your clergy in their work, and relieving them of the heartless task of labouring in empty churches. If you did not have these church privileges, you would probably be quick to complain. Yet how many there are who possess them to the full, and boast of them, without giving the least practical evidence that they attach any value to them. It is, indeed, incomprehensible that so many people, after forsaking their open church and its Altar all the week, go to Matins or Evensong on Sundays, and show punctilious observance of ceremonial trifles. They must surely be Ritualists first and Catholics afterwards.

We may gather from the 15th Canon what the intention of the Church is with regard to the attendance of the laity at these daily services on week-days. After

directing that the Litany is to be read on Wednesdays and Fridays, it says :—

“Whereunto we wish every householder dwelling within half a mile of the church to come or send one at the least of his household, fit to join with the minister in prayers.”

The congregation, therefore, at every week-day service should be at the very least equal in number to the number of households or families attending the church on Sundays.

When you are in church, bear in mind first and foremost the following impressive words of Bishop Henshawe :—“In God’s house and business forget thine own; be there as a member of the Church, not of the Commonwealth. Empty thyself of this world, thou art conversant of the next. Let all thy senses have no other object but God; let thine ears be open, but thine eyes shut. If another’s beauty draw thine eyes from God, that beauty is become thy deformity, and hath turned God’s eyes from thee. . . . Remember that God will not be mocked; that it is the heart of the worshipper which he regards. We are never safe till we love Him with our whole heart Whom we pretend to worship.”

Endeavour by your reverence to set an example to those around you. Let all your outward actions be quiet and unobtrusive, remembering that everything is done for the greater glory of God. If you find yourself in a strange church, where the people are not used to Catholic practices, it is best to conform, as far as may be, to the customs of the place; but if you are regularly attending a church in which the full Catholic doctrine is preached, and you think you can set the congregation an example of greater reverence, do so. At the same time you must make allowance for the prejudices and settled habits of others. Beware also of making yourself appear conspicuous or demonstrative, and so being credited with unworthy or Pharisaical motives.

If you do not use a book of devotions, get at once one of the numerous cheap manuals published. If for general use, the "Treasury of Devotion" can be recommended. If for Holy Communion only, "The Bread of Life," "Before the Altar," the "Eucharistic Manual," "Helps to Worship," are excellent. There are many others.

When you enter a church, bow your head or sign yourself with a Cross out of reverence to God's Holy Sanctuary.

Go to church in time. Be in your place a few minutes before the hour appointed for service, so that you may have an opportunity of collecting your thoughts, and dispelling the reminiscences of the world which you have left outside. It is impossible to do this if you are hurried or flurried on entering. Never mind if your clergyman, as sometimes happens, is known to be habitually late. People are often heard to say, "We shall be late; but no matter, Mr. So-and-so is never in time." You do but encourage him in his laxity by this. Better to be in time yourself, and thereby give him a gentle rebuke for his unpunctuality.

Go quietly to a seat. If the church is free and open, sit where you please. Should the verger or any one else, however, offer to conduct you to a seat, follow him at once, no matter if the place he points out be not to your liking. You are not in church to stare about, or have what is called "a good view," but to worship God.

If the sexes be divided, the men will be generally found on the right-hand side, the women on the left, looking towards the Altar.

Reverently bow towards the Altar before entering the pew or row of chairs: if a woman, curtsy. If you have to cross the centre aisle again, or pass before the Altar at all, do the same.

Let your bow always be a proper reverence, not a familiar nod such as you might make if you suddenly

discovered an acquaintance seated in the choir stalls. Bring yourself to a momentary stand, and slightly but reverently incline your head, or bend your knee.

Arrange your kneeler once for all. Kneel down, make the sign of the Cross, cover your face with your hands, and say a short prayer, for yourself, for the officiating clergy, and for the congregation. If at Holy Communion, remain on your knees and occupy yourself with your preparation until the entry of the procession. If at other services, rise and seat yourself. Take your book of devotions, prayer-book, hymn-book, or Bible, and read some portion of it, to concentrate your mind, and prevent your attention from wandering to persons and things around you.

Never fail to kneel down at the appointed times. All lolling about the seats during the prayers is indecent and disrespectful to God. You do not at all improve such an attitude by bending your head as far as the book-ledge. In particular, remember this when you offer your preliminary prayer upon entering. No one would ever think of crouching upon a chair while making a petition to an earthly monarch, or of standing erect with his nose in his hat.

Rise with the choir when they stand up for the hymns, canticles, &c. Stand up with alacrity, and begin the first words as if you were ready and willing to sing praises. Do not wait for the beginning of the first line, and then lazily get up as if you were being dragged to your feet by the necessities of the occasion. It is because so many congregations act thus that the opening verses of hymns and canticles are often such ragged and spiritless affairs.

You attend church for the purpose of praise as well as prayer. Sing, therefore, as well as pray, with all your heart. This important part of worship is too little thought of, too little understood, and too much neglected. We have not only to pray for what we want, and give thanks for what we have, but also to praise

God for His goodness. Praise seems to be the great employment of the Angels in their Heavenly worship. "Holy, holy, holy! Lord God of Sabaoth! Heaven and earth are full of Thy Glory. Glory be to Thee, O Lord, Most High!" We cannot see definitely anything of prayer or thanksgiving in these beautiful words; but "they are brimful of praise."

Say all the responses distinctly and audibly. Leave nothing to others to do; but recite the words and sustain the intoning note with as much care as if you formed the whole of the congregation yourself.

At early Celebrations and week-day services, when the congregations are very small, sit close to the Choir, or near the side Altar. The singing and responses go better, and there is a look of fraternity about the two or three thus gathered together in His name which is very helpful.

Be sure to study the comfort and convenience of those who sit near you, especially if they are evidently strangers, or people in humble station. Share your books with them, if they have none of their own, and do all you can to make them feel that they are welcome. In all Catholic churches this is happily made a great point of.

If you notice any strangers in church who are scoffing, and laughing at the service, do not attempt by look of reproof, or any other means, to rebuke them. It never has a useful effect. Let them alone. They may come next Sunday to pray.

Try to give something at every offertory. It is better to give a little at each of several services than to give a larger sum once for all at one of them; for by so doing you set an example of giving regularly, which may be followed.

Let every member of your family be taught the duty of regular and systematic giving. Even the very little ones should be provided with their coin for the offertory-bag, which they will be proud to put in, and which they

will grow up to look upon as a necessity at every Sunday service.

Notice how the offertory-bag comes to you, and take a little care in passing it to those behind you in the same order. About so simple a matter it is remarkable how persistently mistakes are made.

When the notices are given out, listen attentively. Study also the notice-board at the door.

At the conclusion of the service, after the procession has gone out, kneel down and pray.

If you are obliged from any cause to leave before the end of the service, do not omit to kneel and pray; and if your fellow-worshippers are upon their knees, pass behind them when it is practicable to do so.

Never talk in church. "*The Lord is in His holy Temple: let all the earth keep silence before Him.*" (Habak. ii. 20.) This means the silence of awe and reverence, not, of course, silence in worship. Even upon matters connected with the church there should be no conversation. Shaking hands and other greetings of the sort are quite inexcusable. All this kind of thing can be done outside.

If there are mats at your church-door, *use them*. A dirty church is a disgrace. Yet the constant cleaning of a church is both expensive and troublesome. Help, then, to keep it clean.

Do not tread on the kneelers. If they are used by the feet, they can never be fit for the knees. At the end of the service hang them up upon the hooks generally provided for the purpose, and thereby save the vergers some trouble.

In Italy the following notice is often posted up in the churches:—

"Sono pregati di non sputare in chiesa."

This request, if translated into English, would be a very necessary one in some country churches of our own land.

Your church is probably open all day and every day

for private prayer. How often do you use it for that purpose? The fact that the large majority of persons have no place to which they can retire at will for prayer and meditation is unfortunately one of the greatest hindrances to spiritual exercise. The open church supplies this universal need in the manner best calculated to assist your devotions. You can pray much better in church than elsewhere. Go, therefore, to the church for a few minutes' prayer as often as you can. If you are engaged in business, you can probably spare a short time from your dinner hour in which to seek the church. A very little time will do. Turn in, kneel down, make the sign of the Cross, and pray. Your petition need not be a long one. Put it into a few brief words; repeat it three or four times, and conclude with "Glory be to the Father," or the Lord's Prayer. It will not take you ten minutes, and you will go out a stronger Christian. If you cannot reach a church, you can retire for a few moments to a spot by yourself, and say a little prayer. Indeed, under any circumstances, you can lay down your pen, or your tool, or your needle, or your utensil, concentrate your thoughts for one minute, and do the same, to your soul's benefit.

Again, when on Sunday morning about half-past twelve, you hear the Consecration bell, you may be lying at home on a bed of sickness. Thoughtfully remember that at that time, or about that time, there are thousands of congregations bowing their faces in prayer and adoration. If it be possible, go on your knees for one minute, and pray with them. You will thus be able to participate in the service, although you cannot go to church. You may, perhaps, be at home from indolence or disinclination. Suffer your conscience to speak to you through the same bell, and the next Sunday will probably find you in church with the rest. Or you may be engaged at the same solemn hour in cooking or other household work. Lay down your implement, sign

yourself, say a short prayer, or make the following act of Spiritual Communion, and you will do your work ten times better afterwards.

✠ In union, O Dear Lord, with the faithful at every Altar of Thy Church where Thy Blessed Body and Blood are being offered to the Father, I desire to offer Thee praise and thanksgiving. I present to Thee my soul and body with the earnest wish that I may be always united to Thee. And since I cannot now receive Thee sacramentally, I beseech Thee to come spiritually ✠ into my heart. I unite myself to Thee, and embrace Thee with all the affections of my soul. O let nothing ever separate Thee from me. Let me live and die in Thy love. Amen.

If you should be in church for any other purpose than worship, conduct yourself with as much quiet reverence as you do at service. Particularly remember this when you are decorating the Altar or Font, or any other part of the church, in company with others. At Christmas, or Easter, or harvest-time, when the decorations may require to be arranged or made up before being deposited in their places, do all preliminary work in the schoolroom, or some other unconsecrated building. The decorations can then be brought into the church ready for use. There need be no difficulty about it, if measurements, &c., are taken beforehand. In this we might well imitate the spirit of reverence which influenced Solomon in the erection of the Temple, which "*was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building.*"—(1 Kings vi. 7.)

By the arrangement suggested a great deal of litter and disorder will be kept out of the church ; and, more important still, a great deal of levity and irreverence is sure to be avoided.

Nothing can be more unseemly than to see the House of God made the scene of a social gathering, at which young people of both sexes joke, and chatter, and flirt, and idle away a whole day, or perhaps two days, under

the pretence of being engaged in the solemn task of beautifying the place of His Sanctuary for worship.

In the chancel and within the Altar rail especially should reverence be shown. Some clergymen make a rule that under no circumstances is any one allowed to enter the chancel gates, unless in cassock and Sanctuary shoes. The rule is a good one.

Reference has already been made to the duty of giving at the offertory as often as possible. There are occasions in addition to this when calls are made upon us, not as individual worshippers, but as members of a congregation, to provide the means for carrying on the services of the Church in a suitable manner, and when it becomes the duty of every churchman who would really honour God to contribute. Are we ready with our help upon such occasions?

When the people gave their treasures for the use of the Temple, David rejoiced, "because with perfect heart they *offered willingly* to the Lord." (1 Chron. xxix. 9.) And when Araunah offered to give to King David all the material necessary for an Altar and an offering unto God, David replied, "*Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing.*" (2 Sam. xxiv. 24.) By these noble words the King showed the necessity of some personal sacrifice and liberality upon our part, if the ceremonial adjuncts of our worship are to be worthy of Him to whom that worship is offered.

This is a matter with regard to which it would often be well if we churchpeople asked ourselves a few questions. How far does our own liberality go towards providing a well-appointed ritual in our worship? Are we as a congregation in the habit of offering unto the Lord our God of that which doth cost us nothing? Is our church, as regards its architecture and decorations, worthy of the high purpose to which it is consecrated? Do we employ our costliest materials? Our wood,

and metal, and stone, and linen, and fabric, and embroidery, and flowers, and incense, are they the very best which we can as a congregation afford? Are they wrought with the greatest skill, the best taste, and in the highest form of ecclesiastical art available? Do we exercise our own taste and talents and riches in trying to improve any of these things, or do we go home on Sunday morning and simply remark how miserably bad and shabby they look?

Is the Sanctuary of our church fitted up in a style more paltry than that of our own drawing-rooms? Are we content to receive the Precious Blood out of a chalice of cheap or plated metal, while we take our earthly food at home off vessels of costly silver or gold?

Is our church music the most excellent that we can produce for the praise of God? Is our choir formed of the best singers we can procure? Are they taught and drilled with diligence, or are we satisfied with one careless practice a week, as a preparation for a slovenly service on Sunday? Is our organist a competent man, the best we can engage? Does he know anything about church music? Does he accompany the service in a quiet, appropriate, and devotional manner, without seeking to make the service of God a medium for the display of his own powers?

If we cannot answer these and a hundred other similar questions satisfactorily, we are depriving of its reality and truth the outward honour shown to God through the ritual of His Church.

CHAPTER IX.

The Divine Liturgy.

BEFORE proceeding to write of the manner in which Holy Communion is publicly administered, it will be well to say a few words upon the origin of the Office which is used in the English Church—that is to say, the Office which is used in every branch of the Catholic Church, for in all essential particulars the service of the Eucharist throughout the world is the same. It must often occur to many to ask, Whence did we get our beautiful Liturgy, and all its wonderful parts,—the Gospel, the Oblation, the *Sursum Corda*, the *Sanctus*, the *Benedictus*, the Consecration, the Elevation, the *Agnus*, the *Gloria in Excelsis*? How came all these together, what mystical inspiration is it which pervades the whole, and why do we guard it so jealously?

There is probably nothing so likely to increase our faith in Christianity and the Catholic Church, and our veneration for the Holy Sacrament of the Altar, as a slight study of those subjects which will supply us with plain historical answers to these questions.

The word Liturgy* means a public service, but is especially applied to the Office for the Celebration of the Holy Eucharist. S. Paul associates the word with sacrifice (Rom. xv. 16, Philip ii. 17).

The circumstances under which the Holy Eucharist was instituted make it absolutely certain that the Apostles

* This slight sketch of the beginning of Liturgies is chiefly compiled from Blunt. The table given is also his. Those who would go a little further into this most interesting and important subject should read Palmer's *Antiquities of the English Liturgy* and Neale and Littledale's translations of the early Liturgies.

celebrated it from the first with a considerable amount of ritual preciseness, and the same circumstances make it probable that they also used from the beginning some liturgical form. For the command, "This do," involves, to say the least, the imitation of our Lord's acts in taking bread in His hands, breaking It, and distributing It, as also an analogous ceremony with the Cup.

But our Lord also used words, for, first, He "blessed" the bread, or "gave thanks," before distributing it; secondly, He said, "Take, eat, This is My Body," when giving It to them; thirdly, when He took the cup, He also "gave thanks"; and, fourthly, at the distribution of It He used words of a similar character to those He used when distributing the Bread.

This form was in itself a Liturgy. Our Lord's acts and words were a new Passover ritual to men who had been familiar with the old Passover ritual from their earliest childhood. As, therefore, the germ of the Old Testament Passover ritual originated with God, and was scrupulously incorporated into their Passover customs by the Jews, so the germ of the New Testament Eucharistic ritual originated also with God the Son, and was incorporated with equal care into their Eucharistic services by the Apostles and first Christians.

Divine words and acts form, in fact, the central core around which all subsequent prayers, praises, and ritual customs gathered, and the history of these is the history of Liturgies.

The Apostles were not restricted to our Lord's words and acts without any addition or development in the Celebration of the Holy Eucharist. Christ settled the *principles* upon which His Church was to be founded; but the details were left to the Apostles under the guidance of human prudence and the Holy Spirit.

The liturgical system was consequently not established all at once. "The construction of the Liturgy by the Apostles, like all else which is great, was a progressive work. . . . But was not the New Testament itself formed

step by step? Did not fifty years elapse between the publication respectively of S. Matthew's and S. John's Gospels?"—(*Guéranger.*)

The earliest ritual writer extant, S. Proclus (434 A.D.), states that the Apostles arranged a Liturgy before they separated to go to their respective fields of labour. This was done, no doubt, so that all might do their work with some kind of uniformity. But in spite of this, various Liturgies came into existence, as we may easily understand when we consider that the twelve Apostles were at work in different parts of the world. Each Apostle had his own individuality to influence him, and the people were guided by the customs given them by S. John, or S. James, or any particular Apostle. Moreover, every Bishop had authority to settle the ritual of his diocese.

Another cause of difference between the Liturgies arose from the fact that when the Church spread among the heathen, it was found necessary to keep from revilers and persecutors the more sacred mysteries of the new religion. It became a crime to let the liturgical books pass into heathen hands. Hence it was necessary to recite the Office from memory, and variations would necessarily in course of time creep in. This also is why no primitive MSS. of Liturgies are known to exist.

But although diversities exist in all the ancient Liturgies, yet certain leading parts are common to them all, and are found in all without substantial variation. The various portions are sometimes arranged in a different order, and the form of words used is often different; but it is a most striking fact that in every one of them the Consecration is *the same*, as well as the *Sanctus*, and some other minor details.

This, however, is perhaps not the most remarkable feature of these ancient Liturgies. There are many passages and expressions in the writings of the Apostles which are singularly like corresponding language in some of the primitive Liturgies. At first thought it would seem manifest that the Liturgies had quoted these

passages word for word, or in substance from the Apostolic writings of the New Testament; but research and criticism have led people to an exactly opposite conclusion, namely, that *the Apostolic writers quoted from the Liturgy* which they were constantly using, perhaps for many years before they wrote their Epistles. Such passages, for example, as (1 Cor. ii. 9; xv. 45) (Eph. v. 14) (1 Tim. i. 15) (2 Tim. ii. 11-13) are quoted by S. Paul with the prefix "As it is written," or "this is a faithful saying"; and yet they are not to be found in the Old Testament. On the other hand *the very words* are found in the Liturgy of S. James, and in S. Clement's first Epistle, and a portion of them in the Acts of S. Polycarp.

A great many more passages are to be found in the Epistles which have a similar appearance of being quoted from the original form of the primitive Liturgies which are still extant; and it is not unlikely that scientific criticism, such as has been applied to the text of Holy Scripture, might restore a considerable portion of the Apostolic Liturgy.

The numerous Liturgies in existence throughout the world are all traceable to some one of four principal ancient forms, composed in the first instance for the Churches of Palestine, Alexandria, Rome, and Ephesus. They are generally known as the Liturgies of S. James, S. Mark, S. Peter, and S. John, respectively. The last is also called the Liturgy of S. Paul.

The Liturgy of S. James, or of Jerusalem, is the oldest of these, and was in all probability written by the Apostle. It is quoted by various very early writers, amongst others Justin Martyr (140 A.D.), who describes the form of celebrating the Holy Eucharist in his time, evidently according to the Liturgy of S. James. Thus this Liturgy can be traced back to a date only a century removed from the Apostolic age itself.

The Liturgy now used by the Eastern and Russian Churches is descended from that of S. James.

To the Liturgy of S. Mark in its extant form in Greek is assigned as early a date as the second century, while

Palmer considers that the main order and substance of it may have been as old as the Apostolic age, and derived originally from S. Mark. From it is descended the Liturgy of the Coptic and Ethiopic Churches.

The Liturgy of S. Peter, or of Rome, is attributed to the Apostle, and can be traced back to the year A.D. 451. Thus the oldest MS. of it is of nearly the same date as the oldest MSS. of the Holy Bible.

From this Liturgy is descended the Liturgy at present used in the Church of Rome. The Canon of the Mass in the existing Roman Liturgy is identical with that extant in the time of S. Gregory (590 A.D.).

From the Liturgy of S. Peter in its primitive form was also derived another, called the Ambrosian Liturgy, and from this came the Liturgy of the Diocese of Milan. The last is still used in Milan Cathedral.

We now come to the Liturgy of S. John, or of Ephesus. It is that from which our own English Liturgy is derived. No copy of it exists in its complete form; but fragments of it are to be found in the Gallican Liturgies which were used in various parts of France until the time of Charlemagne (about 800 A.D.), when the Roman Liturgy was introduced in their stead.

This Liturgy was the primitive form used in the diocese of Ephesus in Apostolic times, when missionaries were sent forth to evangelize Western Europe. They settled at Marseilles, Lyons, and other places in France, and so introduced their Liturgy.

The early connexion between Gaul and England was so close that there can be no reasonable doubt that it was these missionaries who came over and founded the early British Church. Later on when S. Augustine came to England in A.D. 596, expecting to find it a heathen land, he discovered that there was an ancient and regularly organized Church, whose usages differed in many particulars from those of any other European Churches. By the advice of S. Gregory he introduced changes into the Liturgy he found in use; the changes

coming not from the Sacramentary of S. Gregory, but from a sister rite formed in the south of France about two hundred years before (A.D. 420).

Thus the Liturgy of the Church of England after S. Augustine's time became a modified form of the more ancient Gallican, which itself was originally the Liturgy of the Church of Ephesus, owing its germ to S. Paul, or S. John. The English Church of S. Augustine's day, and long after, distinctly averred that its customs were derived from the latter Apostle.

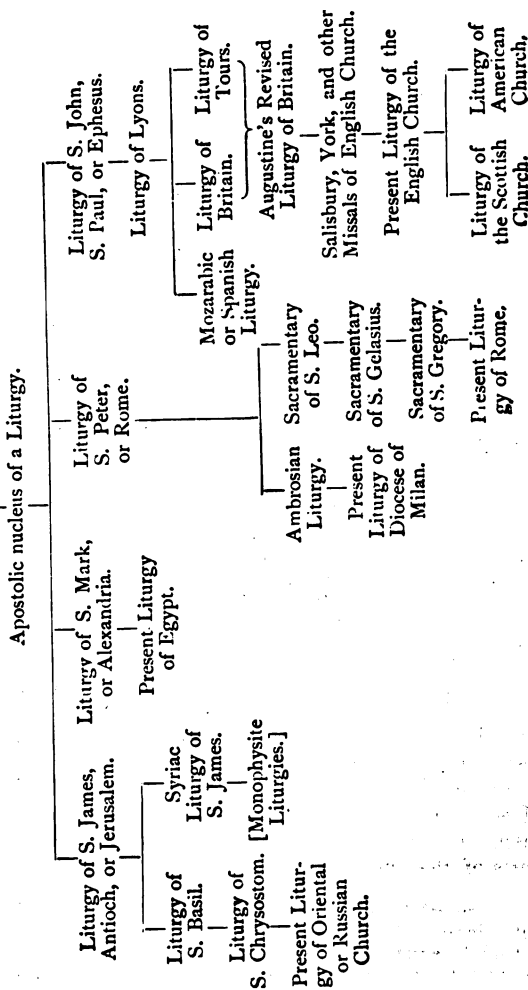
The Liturgy so derived from the ancient Gallican, was again revised in the eleventh century by S. Osmund of Salisbury, and it is chiefly from this Salisbury, or Sarum, Liturgy that the Prayer-book revisers arranged the Liturgy which we use to-day.

The genealogy of our Liturgy, as well as that of others, will be more clearly understood by a glance at the annexed table.

We thus see that our Liturgy never came to us through the Roman Church, or through Roman sources.

We see also that it has survived to us through eighteen centuries, in all essential particulars the same as when it was first written; that the oldest MSS. of it are of equal antiquity with the MSS. of the New Testament itself; nay, more, that it must have existed before a single book of the New Testament was put into writing. The most holy Apostolic authors of it had been, in the words of Bennett, "witnesses and receivers of the gifts of Pentecost. They had been in close communication with their Lord. They knew His will. What more likely than that they should have composed those Liturgies under the inspiration of the Holy Ghost? . . . The Service of the Mass, as embodied in our own Liturgy, derived from these ancient sources, must be considered as of a *divine* nature, and we must cling to it, observe it, and love it as the highest act of devotion which mortal man can offer to Almighty God; and, being so, never for any decree of man, in any the slightest point, abandon it."

Table showing the descent of the Principal Liturgies now used in the Church.
OUR LORD'S WORDS OF INSTITUTION.



CHAPTER X.

At Holy Communion.



CELEBRATIONS of Holy Communion may be said to be of three kinds:—Low Celebrations. Choral Celebrations, and High or Solemn Celebrations.

Celebrations on ordinary week-days and in the mornings on Sundays and feasts are generally Low Celebrations. At these the Celebrant is unassisted, except by a Server, and there is no Choir. All parts of the Office are consequently said, not sung. They are often held in a side Chapel, when there is one, or at the side Altar.

Choral Celebrations are generally held at mid-day on Sundays, and ordinary Saints' days. The Choir is present, and much of the Office is sung. There are hymns and more ceremonial than at a Low Celebration.

High Celebrations are reserved generally for the greater festivals. There is always a Gospeller and Epistoller in addition to the Celebrant. The music is often of an elaborate character. The ceremonial is more imposing; there are more Altar Lights than usual; Incense is used; banners are carried in the processions; and, in short, the whole Office is made to denote the festal character of the day.*

Nevertheless, all Celebrations, of whatever kind, are of equal importance as regards the virtue of the Sacrament, the character of the Sacrifice, and the essential parts of the Office.

* A choral Celebration, however dignified and imposing, with lights, incense, &c., but with only acolytes assisting, is not properly a High Celebration. The Latin expression *Missa Solemnis*, and the French *La Messe Solennelle*, mean neither more nor less than a Celebration with deacon and sub-deacon assisting.

Choral or High Celebrations at mid-day on Sundays and Saints' days are held for the purpose of showing forth the Lord's death in the most striking manner possible, with music and ceremonial, and the best outward adjuncts of worship which are at command. They are not intended for the Communion of the people, who should always avail themselves of Low Celebrations at an early hour. Invalids and aged persons are, indeed, excepted from necessity; but mid-day communions should be limited to these. Nothing is worse than to see strong, able-bodied persons of either sex making their communions at High Service. To say that they are really fasting communions is insufficient, for it is impossible that this can be known to other people, who are generally only too ready to condone their own sloth or laxity, and to follow such bad examples, whether they themselves are fasting or not. In any case, a Choral Celebration, if lengthened by a considerable number of communions, is liable to be made wearisome to the aged, and the young, and the delicate, as well as exhausting to the Celebrant, who has been fasting since the night before, especially if it be tacked on to Matins, as is the unreasonable and unnecessary custom in some churches.

ORDER OF ADMINISTRATION.

The advisability of being at church in time applies of course with more force to Holy Communion than to any other service. Indeed, without at least seven or ten minutes to spare it is impossible that you can concentrate your mind properly upon the Holy Mysteries that are to follow.

Unless you arrive in church *before the Gospel*, you should not communicate.

Having knelt down, sign yourself with a Cross, open your book of devotions, and engage in earnest preparation until the entrance of the Priest or the procession.

At a Low Celebration the Celebrant enters the Sanctuary carrying the Altar vessels in his hands, arranged as follows:—first, the Chalice, on the top of which are laid the Purificator,* Paten, Pall, Burse (containing the Corporal), in the order mentioned. Over these is thrown the silk Chalice Veil, of the colour of the season. He is attended by a Server or Acolyte, whose duty it is to carry the bread, wine, and water to the Priest from the Credence, where it has been deposited in readiness before the service. At a Choral or High Celebration the Celebrant walks in his place in the procession,† and does not carry the sacred vessels.

The Celebrant is vested in Alb, Girdle, Amice, Maniple, Stole, and Chasuble. At Holy Communion the Stole is worn crossed over the breast, the ends being kept in place by the Girdle. The Deacon wears a Dalmatic, and the Sub-deacon a Tunicle.

The Celebrant takes off his biretta at the Altar steps, and hands it to the Server (or Deacon). The Deacon and Sub-deacon remove theirs upon entering the chancel.

Stand up and join, if you can, in the Introit that is sung while the Priest goes up to the Altar.

When incense is used, the Altar is censed by the Celebrant during the Introit, first in the middle, then at the South, and then at the North side. He is himself afterwards censed by the Deacon.

The Preparation and Instruction.

The Office now begins, the first part being generally called the Preparation and Instruction. Notice that the Lord's Prayer, together with the "Amen," is said by the Priest alone, not, as in other services, by all the people with him. The reason is that formerly

* These terms are explained in the Glossary.

† For the order of processions, see Glossary.

this prayer and the following collect for purity formed part of the Priest's private preparation before entering the church. At Low Celebrations these two prayers are frequently said inaudibly.

After each one of the Commandments, read by the Priest with his face towards the people, join devoutly in singing "Lord, have mercy," &c., applying the words with special emphasis to that commandment which relates to your besetting sin. This response is called the *Kyrie Eleison* (two Greek words for "Lord have mercy").

Then come the Collects, Epistle, and Gospel. If there be two clergy assisting, the Epistle is read or intoned by the Sub-deacon or Epistoller, as he is called.* At Low Celebrations remain on your knees during the Epistle: at all Choral Celebrations it is the custom to be seated.

The Epistle having been finished, the Holy Gospel is given out by the Deacon, or Gospeller.

In many churches an anthem, called the *Gradual*, is sung before the announcement of the Gospel; and is followed in festal seasons by a jubilant hymn, called the *Sequence*.

In penitential seasons a Psalm, called the *Tract*, is joined on to the *Gradual* in place of the *Alleluia* with which the *Gradual* ends, and the *Sequence* is omitted.

Stand up immediately the Gospel is announced, and sing, or say, "Glory be to Thee, O Lord," at the same time making the sign of the Cross. These words are

* The custom allowing the Epistle and Gospel to be read by Assistant Ministers is recognised by the 24th Canon; and the rubric concerning the General Confession also speaks of "one of the Ministers."

It is an ancient usage to read the Epistle at the South, and the Gospel at the North of the Sanctuary (see page 125).

The Epistle is not invariably taken from the New Testament Epistles. On the Monday and Tuesday in Holy Week it is from Isaiah, and on the twenty-fifth Sunday after Trinity from Jeremiah.

not in the Prayer-book, but have the authority of very ancient usage.

The sign of the Cross here made should be of a double kind—*i.e.*, the Cross is made on the forehead and on the breast, signifying that the Gospel is to be understood by the mind and received into the heart.*

If incense be used, the Book of the Gospels is here censured by the Deacon.

The Gospel is then read or intoned in a manner similar to the Epistle. At its conclusion the words "Praise be to Thee, O Christ," are sometimes said or sung. Again sign yourself.†

Now comes the Nicene Creed. The Priest here goes to the middle of the Altar, and sings the opening phrase, "I believe in One God," the Choir and people then joining in. Sing with the Choir if possible. If not, say the words with them, and be very earnest in repeating this grand old expression of the Christian Faith. At the Name of Jesus bow your head, or bend your knee. At the words "And was Incarnate," incline your head and body to show your humble recognition of the stupendous mystery of the Incarnation. Rise after the

* The triple sign of the Cross (over eyes, mouth, and breast) frequently made is not in accordance with old English and Gallican custom, which was as above directed (see rubric in *Sarum Missal*) ; and certainly for the congregation the double Cross has more meaning, for the reason that they are not about to read the Gospel aloud (as the signature over the mouth would imply), but to listen to it being read.

† It may here be mentioned that it is a pious custom to kneel down upon the following particular occasions :—

At the passage, "And the Word was made Flesh," in the Gospel for Christmas Day.

At the passage, "And fell down and worshipped Him," in the Gospel for Epiphany.

At the passage, "Gave up the Ghost," in the Gospels for Holy Week. [Silence should be kept for the space of a *Paternoster*.]

At the passage, "At the name of Jesus every knee shall bow," in the Epistle for Palm Sunday.

words "also for us."* Bow at "worshipped and glorified," to signify your belief in the Godship of the Holy Ghost, and make the sign of the Cross at the end of the Creed.

Then come the banns, notices of festivals, fasts, services, &c., followed by the sermon (if there be one). Remain standing during the notices, and until the preacher has reached the pulpit, and uttered the "Invocation," as it is called, consisting of the words, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." At this Invocation cross yourself.

If the vestments are used, and the preacher be one of the clergy engaged in celebrating, he first takes off his outer vestment before proceeding to the pulpit. If he be the Celebrant, he lays his Chasuble on the Altar; if he be the Gospeller, or Epistoller, he places his Dalmatic or Tunicle, as the case may be, upon the Sedilia. The sermon is sometimes preached from the Altar steps (there being no rubrical direction to do so from the pulpit), in which case the Eucharistic vestment is retained by the preacher. If the preacher be other than one of the clergy engaged in celebrating, he wears in any case a surplice (and hood, if he be a graduate).

The Oblation.

The second part of the Office, called the Oblation, or Offering, now begins. The Celebrant goes to the Altar and reads one of the Offertory sentences. A hymn or anthem (mostly one of these sentences set to music) is then sung while the Offertory is being collected.

Never omit to give of your substance at this time. Your alms are a specific part of the offering to God, and we are told by the Apostle that we are to give as God has prospered us (1 Cor. xvi. 2)—that is, according to our means. All things come of Him; we do but there-

* This was the old English use. In some churches it is the custom to kneel.

fore give Him back His own. Give, then, not grudgingly, but with a prayerful and thankful heart.

At Choral Celebrations it is customary to stand during the Offertory; but at Low Celebrations you may kneel down after placing your alms into the bag.

The bread, and the wine and water in their cruets, are now carried to the Priest by the Server, or Sub-deacon, from the Credence Table. The Celebrant or Deacon places in the Chalice and Paten respectively such a quantity of each kind as he thinks will be sufficient for the number of communicants present. The Priest afterwards lifts both Chalice and Paten up, and formally offers them to God. This is called the Oblation of the Elements.

The time is a very appropriate one for offering up any special prayer which you may have in your mind. Any particular want of your own, any sin to be overcome, any grace or virtue to be acquired, any relative, friend, or public personage in danger, trouble, need, sickness, or sin, or any one departed this life, or any important undertaking, public or private, may well now claim your humblest prayers, which will, of course, be continued later on in the Office after the Consecration. Indeed, it cannot be too strongly recommended that every Celebration should be attended by you with some definite intention or intentions. Before you go to church, and during your preparation, make a note of such subjects as most especially call for your prayers. The lives of all of us are, alas! but too full of such pressing calls. If not ourselves, our relatives; if not our relatives, our friends; if not our friends, our sick, our poor, our friendless, those whose lives are desolate cry aloud for the unceasing prayers of the faithful at the Holy Eucharist. Let not, then, a single Communion at which you are present be without its special intention.

Having offered the Elements, the Priest covers the Chalice with the Pall, or with the lid of the Chalice, if it have one. He then goes to the Epistle corner and washes

his fingers with a little water, which is poured over them by the Server, or Sub-deacon (if any), wiping them in a towel. This ceremony, called the *Lavabo*, is very ancient, and denotes the purity with which the sacrificial part of the Office is to be undertaken. *Lavabo* is the Latin for "I will wash," being the first words of the verse, "I will wash my hands in innocency : so will I compass Thine Altar, O Lord," which, with the five succeeding verses (Ps. xxvi. 6-12), is in the Latin rite privately repeated by the Priest at this point. In the ancient English rite he was here directed to say, "Cleanse me, O Lord, from all defilement of mind and body, that so I may perform the holy work of the Lord."

The alms having been received by the Server in the Alms-dish,* and handed to the Celebrant, are laid on the Altar for a moment as an Offering to God, and then removed to the Credence.

When incense is used, as soon as the Priest has offered the Oblations he offers the incense over them. Then the Deacon censens the Priest as before, and afterwards the Altar. After this the Thurifer censens the Deacon and Sub-deacon with two double swings of the censer each, and afterwards the acolyte and candle-bearers (if any), with one swing each ; next those who are sitting in the choir, (1) Priests, (2) Deacons, (3) cantors, (4) choirmen and boys, and lastly the congregation. In each case he censens the South side first.

The congregation should bow after being censened, as they see those in the choir and Sanctuary do.

This ceremony of censening, which is called the "censening of persons and things," generally goes on at the same time as the *Lavabo*, and the collection of the alms.

* Bags are used for the sake of convenience and safety. They avoid noise, save time, and are easily handed about without the risk of being upset. It is a sufficient compliance with the rubric that a "fit person" receive them in one "decent bason," or dish. The bags are generally of the colour of the season.

Next is said the prayer for the Church Militant,*—that is to say, the Church Catholic here on earth, fighting (as “militant” signifies), or contending against the world, the flesh, and the devil, as contradistinguished from the Church Expectant, and from the Church Triumphant. Do not omit to let your heart go up fervently in intercession for the Church, which at all times stands in need of the prayers of her faithful members. Pray especially for the healing of dissensions within the Church at home, for the cessation of persecution, and the quelling of bitter party spirit; for the reunion of Christendom, that is, for the reunion in one communion of all the great branches of the Catholic Church—English, Roman, Greek, &c.—now divided from each other; for the speedy conversion to the Catholic Faith of all who are now in error, doubt, dissent, heresy, or atheism; and for the spread of the Gospel among the heathen. At the short pauses which are made after the words “trouble, sorrow, need, sickness, or any other adversity,” call again to mind the names of those whom you have intended to remember at this particular service. And, when the faithful departed are mentioned, think of some of the Saints whose conflict is past, especially the Saint of the day, and of any of your own friends or relations who have gone before you with the sign of faith. Pray that they may rest in peace, and that they may rise to a place of refreshment and light, whence they may have the inestimable privilege of seeing His beautiful face in the Life Eternal.

After the Short Exhortation, “Ye that do truly repent,” &c., addressed by the Priest to the people, comes the General Confession. It is directed to be said by

* The Exhortations given in the Prayer-book are seldom used where Communion is frequent, being inappropriate under such circumstances. They are sometimes read on the Sunday preceding Christmas, Easter, and Trinity respectively. It is difficult to determine exactly at what point in the Office to read them; but it is clearly wrong to do so before the sermon.

“one of the ministers” (*i.e.*, the Deacon, Sub-deacon, or Server) in the name of the people.* The custom now is for the people to repeat it, led by “one of the Ministers.” See that in repeating it you mean all you say. Beware, lest at this solemn moment you utter that which is untrue. When you say that you are heartily sorry for your misdoings, and that the burden of them is intolerable, have a care that the words which you speak have been made by your previous preparation and heartfelt contrition *strictly true*. Then meekly bow your head to receive absolution, signing the Cross at the words, “pardon and deliver.”

The passages called the “Comfortable words,” and the *Sursum corda* (“Lift up your hearts”), are next chanted, the Priest at the latter extending his hands in accordance with a very ancient custom. Then come (the Celebrant turning to the Altar) “It is very meet,” &c., the Proper “Preface” (if any), and “Therefore with Angels.” All these are sung without a break by the Priest, the Choir and people joining in at the *Sanctus*, “Holy, holy, holy.” Bow your head low during this solemn *Sanctus*. It consists of words which we are told the Angels in Heaven cry one to another. Sign yourself at its end.

The Choir then sings a sentence called the *Benedictus*, consisting of the words “Blessed is He that cometh in the name of the Lord : Hosanna in the Highest.”

The beautiful “Prayer of Humble Access” (“We do not presume,” &c.) which follows, is said in a low voice by the Priest, as well on his own behalf as of that of intending communicants.

The pause which the Priest sometimes makes before or after the Prayer of Humble Access† may be well

* This rubric was framed at a time when many of the people could not read, and so would have been unable to say the Confession unless they knew it by heart, or repeated it after the Minister.

† The *Benedictus* ought to be, and in many churches is, sung immediately after the *Sanctus* and before the Prayer of Humble

employed by a continuance of your prayers for special objects, and by the devout use of your manual.

The Consecration.

This is sometimes called the Canon (which word means a rule or regulation), because the whole Catholic Church throughout the world from primitive times has made a rule of using this great Act, and this form, in her Liturgies. (See Chapter IX.)

The Prayer of Consecration consists of three parts, viz., the Commemoration (from the beginning down to "until His coming again"), the Invocation (from "Hear us," until "Blessed Body and Blood"), and the Consecration (from "Who in the same night," until the end). The actual words of Consecration are, "This is My Body," and "This is My Blood."

During this prayer the Priest performs what are called the "Manual Acts," enjoined by the Rubrics in the margin of the Prayer-book; that is to say, the taking of the sacred vessels into his hands, the breaking of the Bread, the laying on of his hands, &c.

He also elevates the Bread and the Wine separately after Consecration; first, for the formal offering of It to the Father; and secondly, as though to say to the people, "Behold the Lamb of God." This Elevation of the Host (or "Victim") is of the highest antiquity in the Church, being mentioned in the most ancient Liturgies, and is said to symbolize the lifting up of Christ upon the Cross, of which the Jewish "heave-offering" (Exodus xxix. 27, 28) was the Mosaic type.

Access. When this is so, there is no pause, because the Priest repeats to himself the *Sanctus*, *Benedictus*, and private prayers during the time the Choir are singing, and is ready to go on as soon as they cease. At un-sung Celebrations there is a pause; but if the Priest's ritual is correct, it is after the *Sanctus* and before the Prayer of Humble Access, which latter should in all cases be followed *immediately* by the Consecration Prayer. (See *Notes on Ceremonial*, pp. 26 and 96.)

It also fulfils the mystic meaning of our Lord's own words, "I, if I be lifted up, will draw all men unto Me"—words which are held to refer as well to the Eucharistic Sacrifice as to the Sacrifice upon Calvary, of which it is part.*

Incense is not offered at the Consecration, according to the English rite.

The most solemn part of the Office has now arrived. The One full and sufficient Oblation for the sins of the whole world is being continued upon the Altar. Strive for faith to see before you under the Sacramental veils His most precious Body and Blood. And having received grace to realize these wonderful Mysteries, bow down and worship Him in adoration, as the Magi worshipped Him of old in the manger.

Continue now to supplicate Heaven more devoutly than ever on behalf of the particular intention of this Eucharist. Now especially should your cause be pleaded with fervour and importunity. "After Consecration, and whilst the faithful are communicating, is the great time for laying all your wants and necessities before God. 'How shall we not prevail with God, when that awful Sacrifice lies displayed?' wrote the great and holy Saint Chrysostom. Make good use of this time. Pray earnestly for special grace to help you to overcome your besetting sins; for strength to enable you to resist temptation. Intercede, also, for all your relations and friends, your parish, your Clergy, and for Christ's Holy Catholic Church throughout the world. Pray for greater union among Christians, that they all may be one, as our adorable Lord Himself prayed they might be." (*Eucharistic Manual*.)

Immediately upon the Consecration of the Bread, and again upon the Consecration of the Wine, a bell is some-

* The Elevation is not forbidden by the Prayer-book. It was prohibited in the first Prayer-book of Edward VI.; but that prohibition was removed in the second book in 1552 (less than three years afterwards), and has not since existed.

times rung by the Server, to inform the people of the precise moment of Consecration, and as a summons to them to adore their Lord, now Mystically Present upon the Altar. This bell is generally, though incorrectly, called the "Sanctus Bell."* More properly it should be called the "Consecration Bell," or the "Elevation Bell." It is sometimes called the "Agnus Bell," in reference to the *Agnus Dei*, a prayer which is now said by the people, or solemnly sung by the Choir. It consists of the following words, which also occur in the Litany:—

"O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us Thy peace."

The singing of the *Agnus*, as well as of the *Benedictus*, already mentioned, is not ordered by our present Prayer-book, and must stand on precisely the same footing legally as the singing of hymns, and many other things allowed by custom only.†

A metrical hymn is sometimes sung instead of, or in addition to, the *Agnus*, the congregation kneeling of course.

After a pause for his own private devotions preparatory to receiving the Blessed Sacrament, the Priest completes this part of the Office by communicating himself in a standing posture. At every Celebration, early or late, the Celebrant is bound by the rubric, and by the 21st Canon to receive the Sacrament himself. "He does so as a part of the sacrificial action, which is not complete unless a portion of the Sacrifice be consumed by the offering Priest. For this reason he communicates himself, standing, as distinct from the

* The "Sanctus Bell" was a bell formerly rung at the singing of the *Sanctus*.

† The only hymn provided for in the Prayer-book is the *Veni Creator* ("Come, Holy Ghost") in the Ordination Office.

congregation, and completing the essentials of the Sacrifice in his priestly character. As he is not ministering to others when communicating himself, he should not speak audibly in so doing.”—(*Ritual Conformity*.)

The Celebrant is equally bound himself to communicate, even though he should be obliged to celebrate more than once on the same day. This (which is often called “duplicating”) is never done except under necessity, and he is obliged, of course, to keep his fast until after the last Celebration, no matter at what hour it takes place. The assisting clergy are not obliged to communicate, and consequently the rule as to fasting does not apply to them.

The Communion of the Faithful.

The actual Communion now begins. The Priest first communicates the other clergy, if any, then the Server, and afterwards turns to the Altar rail to communicate those who are sitting in the Choir, clerics first, laymen afterwards.

Now the people go up to receive, first the men, and afterwards the women. Notice that the Priest always begins at the South end of the rail. This is in accordance with the tradition of the Church from the earliest times. The reason is said to be that, as the North is often used in Scripture as the symbol of ungodliness and heathenism, the people of God are placed at the South end, and are fed first. For the same reason, the Gospel was formerly read facing the North, and symbolized the preaching of Christ to the heathen; while the Epistle, being addressed to those already Christians, was read facing South.

Be not in unseemly haste to go up to the Altar, nor keep Clergy and people waiting while you lag behind. If you are a woman, be sure that all the men who intend to communicate have gone to the Altar rail before you

rise from your knees. It saves time if a line is kept up in the Chancel behind the actual communicants, so that vacant places may be immediately taken up. Do not, however, crowd into the aisle. In forming this line, one side of the Chancel should be left clear, if necessary, in order that those who have partaken may return without confusion to their seats ; but, if possible, those returning should be allowed to do so behind the organ, or through one of the side aisles. Reverently kneel, of course, while you are waiting in this line to proceed to the rail.

As you leave your seat to go up, remember that the Blessed Sacrament is now Present. Make, therefore, a genuflexion, or bending of the knee until it touches the ground. You can, if necessary, place your hand for support upon the nearest chair. In some churches, the genuflexion is repeated upon entering the Chancel ; but this is hardly necessary, as you bend the knee again when kneeling at the rail.

See that you range yourself at the rail in proper order to receive. Having knelt down, make the sign of the Cross, and place your left hand open under your right, in contact with it, the right palm being slightly hollowed to receive the Species of Bread. Upon no account should the Wafer be taken with your fingers. Do not bend down or extend your arms ; but keep your body erect, the head only being bowed.

It may seem unnecessary to add that the hands should be *bare* ; but people do sometimes actually go to the Altar with their gloves on.

The Priest now delivers the Sacrament, first of the Body, and then of the Blood, repeating audibly and separately to each communicant the words of administration given in the Prayer-book.* The Cup is sometimes

* The use of the words "thee" and "thy" in the formula of administration, and the fact that two rubrics order its use when the Sacrament is delivered "to any one," make it quite clear that the practice of repeating the words once for each railful of communicants is illegal.

administered by a Deacon ; but he is forbidden by Canon Law to administer the Bread.

When the Priest has placed the Bread into your palm, convey It at once to your mouth.

In receiving the Cup it is necessary to be very careful indeed lest through awkwardness or nervousness you should spill It or let It fall. Lift your head when the Priest comes to you ; grasp the Chalice with both hands, taking firm hold of the stem under the bowl with the right, and of the pedestal with the left. You will thus leave room for the Priest's hand on the stem when he receives It back from you. Take two or three drops, and hand It back, being careful to see that the Priest has safely grasped the Chalice before you let it go.*

These instructions are in general accordance with the reverent manner of receiving the Blessed Sacrament followed by the early Christians, as minutely described in a well-known passage by S. Cyril, Bishop of Jerusalem (died A.D. 386), and recommended by him to be carried out.†

* The Priest sometimes retains hold of the Chalice for the sake of safety ; but unless actually unable to do so, the communicant should always apply his hands to it.

† The passage from S. Cyril reads thus :—" Approaching, therefore, to the Communion of the Holy Mysteries, come not with thy wrists extended, or thy fingers open ; but make thy left hand as if a throne for thy right, which is on the eve of receiving the King. And having hollowed thy palm, receive the Body of Christ, saying after it, Amen. Then after having hallowed thine eyes by the touch of the Holy Body, partake thereof, giving heed lest thou lose any of It ; for what thou lovest is a loss to thee as if it were from one of thine own members. For, tell me, if any one gave thee gold dust, wouldst thou not with all precaution keep it fast, being on thy guard against losing any of it, and suffering loss ? How much more cautiously, then, wilt thou observe that not a crumb fall from thee of what is more precious than gold and precious stones. Then, after having partaken of the Body of Christ, approach also to the Cup of His Blood ; not stretching forth thine hands, but bending, and saying in the way of worship

Rise after a moment or two in order not to keep others waiting ; but be careful not to disturb your immediate neighbour, who may be receiving the Cup. A good rule is to wait until the Priest has passed to the person next but one to you before rising. When you go back to your seat kneel down at once to say your thanksgiving.*

and reverence, Amen, be thou hallowed by partaking also of the Blood of Christ.”—(*Catech. Lect. xxiii.*)

It is a very common practice, arising perhaps in some cases out of this passage from S. Cyril, to wait for the words “everlasting life” in the formula of administration, and then to say Amen, before consuming the consecrated Species. There are, however, two serious objections to the custom.

(1) Since the Bordesley sacrilege it is more than ever necessary for the Priest to watch that the Blessed Sacrament is really consumed, not carried away profanely ; and it greatly delays the administration if the Priest has to wait longer than is necessary over each person,—an important consideration when there is a large number of communicants.

(2) Whatever may have been the intention of Sancroft and others who proposed the insertion of Amen here, the effect undoubtedly is to imply a *disbelief* in the Real Presence. If the first half of the formula were alone used, the Amen would be harmless enough so far as doctrine is concerned, though still an objectionable complication for the communicant, and without ancient authority ; but used in the midst of the words of administration, as now written in the Prayer-book, it turns the first half into a prayer that the Body of Christ given for us, *i.e.*, sacrificed on the Cross at Calvary, may preserve, &c., in memory of which the communicant takes “this,” *i.e.*, this morsel of bread, or this drop of wine.

There was no Amen in the *Order of Communion* of 1548, which first provided words of administration in English, consisting of the first clause of our present formula. Nor was there an Amen at this point in the Book of 1549. In 1552 this first clause was taken away, and our present second clause substituted. In 1661–62, when the first clause was restored to be used before the second, as we have it now, the Amen was proposed for the very purpose, as some believe, of nullifying the effect of the restoration of the earlier clause.

* The very general practice of genuflecting in the aisle before re-entering the row of chairs cannot be a good one. A genuflection immediately after receiving is of very doubtful propriety. A Priest or Deacon carrying the Blessed Sacrament is forbidden to take any notice of the Blessed Sacrament elsewhere, and a communi-

Any one having occasion to pass across the church should always make a genuflection, and not simply bow, so long as the Blessed Sacrament is Present on the Altar, that is to say, until after the Ablutions are complete¹.

If you are not going to communicate actually, you should endeavour to do so spiritually; *i.e.*, you should make acts of contrition and amendment, faith, hope, love, humility, spiritual Communion,* and especially of reparation for irreverence and want of faith at this or any other Celebration. Forms of "acts" or exercises for this purpose are to be found in most of the devotional books.

Sometimes it happens that the consecrated Species of Bread or Wine is used before all the people have communicated, in which case the Celebrant consecrates more, beginning at the words in the Consecration Prayer, "Our Saviour Christ in the same night," &c., for the Consecration of the Bread, and at "Likewise after supper," &c., for the Consecration of the Cup. The manual acts are, of course, repeated.

The Thanksgiving, or Post Communion.

This is the last division of the Office. After the Communion of the faithful, the Paten and Chalice are veiled with the Fair Linen Cloth by the Priest, who proceeds to say or sing the Lord's Prayer, this time the Choir and people with him.

Then follows a prayer ("O Lord and Heavenly

cant immediately after reception is much in the same position. It is surely far better that the communicant should go quietly to his place and kneel down in the spirit of the hymn,

"Jesu, gentlest Saviour,
Thou art in us now."

Moreover, it is often inconvenient and awkward when two or three people, close behind one another, are coming down from the Altar, if one of those in front suddenly turns round and genuflects.

* A form of Act of Spiritual Communion is given on page 102.

Father”), called the Prayer of Oblation, in which we ask God to accept the Sacrifice we have just offered. It would seem as if the revisers were anxious that our Liturgy should not be shorn altogether of one important Catholic feature which was prominent in every other Liturgy, viz.—prayers for the departed. Hence the remarkable petition in this prayer, “that we and *all* Thy *whole* Church may obtain remission of our sins, and all other benefits of His Passion.” It is we who are to obtain remission of our sins, and all the whole Church (*i.e.*, on earth, in Paradise, and in Heaven) which is to obtain the other benefits of His Passion.

“By all the whole Church is to be understood, as well those that have been heretofore, and those that shall be hereafter, as those that are now the present members of it. . . . The virtue of the Sacrifice (which is here in this prayer of Oblation commemorated and represented) doth not only extend itself to the living, and those that are present, but likewise to them that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ.”—(*Bishop Cosin.*)

The *Gloria in Excelsis* (“Glory be to God on High”) is *sung* standing; but if, as at Low Celebrations, it be *said*, the people continue kneeling. Turn to the Altar, if you sit in the transept. It is usual to bow at the words, “we worship Thee.” Bow also, of course, at the Holy Name, and make the sign of the Cross at the close of this wonderful hymn.

Then kneel down and bow your head for the Benediction, crossing yourself again while receiving it. Notice that this Benediction consists of two parts, called the Pax (Latin for peace), and the Blessing. The Pax and Blessing are given by the Priest with all his fingers and thumb extended, turning only partly round to the congregation, so as not to present his back to the Holy Sacrament.

The Office being now finished, the Celebrant proceeds

reverently to consume what remains of the Holy Sacrament in obedience to the Rubric. If there be a considerable quantity left, he generally calls one of the other clergy, or one of the choirmen, who may have communicated upon that occasion, to assist him in consuming It.

In order that the consecrated Species may be entirely consumed, the Priest rinses the inside of the Chalice two or three times* with wine and with water (brought to him for the purpose by the Sub-deacon, or Server), which he afterwards drinks. This ceremony is called "the Ablutions."

If it happen that the Priest is obliged to celebrate a second time on the same day, he does not consume the ablutions at the first Celebration (for that would break his fast); but either calls one of the communicants to consume the ablutions for him, or he places aside the ablutions until the later Celebration is over, when he consumes both ablutions together.

A hymn is sometimes sung during the Ablutions, during which continue to kneel.

If the Celebration be a Low one, the Priest himself (preceded by the Server) now carries out the sacred vessels, but not if he walk in procession at a High or Choral Celebration.

On his way out the Priest recites to himself, in accordance with an ancient English custom, the first fourteen verses of S. John's Gospel, concerning the Incarnate Word.

You will stand up, of course during the procession. When it has gone out of the church kneel again, and say earnestly some of the prayers and devotions after Communion, which you will find in your book. Do not hurry away, but try to realize with thankfulness the benefits which you have just received. You should remain five or ten minutes at least.

* The old English use was to rinse the vessels first with wine, then with wine and water and lastly with water.

Having concluded your prayers, sign yourself with a Cross, make a reverence towards the Altar, and leave the church.

It is good, if possible, to walk home alone in quiet meditation, especially if it be early morning.



CHAPTER XI.

At Matins, Evensong, and Litany.

OUR present Office of Matins is made up chiefly from the old Canonical night Office (said about 2 a.m.) called Matins, and the two succeeding ones, called Lauds and Prime (see *Canonical Hours*, p. 174). Evensong is made up from Vespers and Compline. They are now said daily in most Catholic churches, in accordance with the directions of the Prayer-book.

There is no necessity for the prevalent practice of making one service of Matins and Holy Communion (with sermon) on Sundays. When to these two is added the Litany, the whole service becomes one of intolerable length. It is much better to have Matins properly concluded as a service of itself; then to ring the bell again for Holy Communion, emphasizing this as much as possible as *the* high Office of the day, and to arrange the Litany at some other hour.

At Matins, Evensong, and Litany, when not solemnly sung, the clergy wear cassock, surplice, and hood (but *not* Stole).

Having said your prayer upon entering, it is customary to rise and sit down at these services, not, as at Holy Communion, to continue kneeling until the entry of the

procession. Stand up upon the entry of the Clergy and the choir, and remain standing until they have entered their seats in the Chancel. Then kneel down.

Make your confession in a firm tone, endeavouring in this, as in all other parts of the service intoned by the congregation, to keep well up to the note sung by the Choir. There is a great tendency to get flat in all music sustained by voices without instruments, and a choir is literally *pulled* down when the congregation is too lazy, or too careless, to keep up the pitch.

The following brief directions will suffice for Matins and Evensong :—

Stand during all processions.

Remain standing after the hymn before the sermon, until the preacher has reached the pulpit and said the “Invocation” (“In the name of the Father, and of the Son, and of the Holy Ghost”).

Stand (and bow the head) at the “Ascription” at the end of the Sermon (“Now to God the Father,” &c.).

Be sure also to stand during the Anthem. It is not respectful to the Almighty, for whose praise and glory it is sung, that you should remain lolling upon your seats, as if you were merely listening to a performance for your amusement.

Bow your head to receive Absolution.

Make also a reverence—

At every *Gloria* (“Glory be to the Father,” &c.).

At the words, “Holy, Holy, Holy,” &c., and “When Thou tookest upon Thee,” in the *Te Deum*.*

At the Name of Jesus in the Creed.

At every mention of the Holy Name in hymns, lessons, and sermon.

* There seems to be no authority for the very general practice of bowing at the words, “Holy is His name,” in the *Magnificat*.

Make the sign of the Cross—

At the beginning of your preliminary prayer upon entering.

At the end of the Creed.

At the Invocation before the Sermon.

At the "Grace" at the end of the Office.

At the end of your concluding prayer before leaving the church.*

Turn to the East—

At every *Gloria*.

At the Creed.

Make a reverence towards the Altar upon entering and leaving the church, and every time you pass before it.

The Versicles and Responses at these services are almost invariably sung to the beautiful music of Tallis. It has latterly been the custom in many churches, through the infirmity of choirs (or, must it be said? of organists), to accompany these purely vocal strains upon the organ, thereby completely spoiling their effect, as well as setting at naught the intentions of the composer.

The Psalms are sung either to Anglican or to Gregorian chants.

Anglican chants are modern compositions, sung in four parts, like the ordinary hymn tunes.

The Gregorian tones, as they are called, are certain

* The Cross should not be signed in the Absolution at the statement of the doctrine of the Church, that God hath given power and commandment to His Ministers to absolve penitents.

It is very common to sign the Cross over the lips at the words, "O Lord, open Thou our lips." The practice is a survival from the time when this was the first audible phrase in the Office; but it does not seem to be advisable now, the signing having been formerly made not with reference to the particular words, but for the commencement of the service.

chants of peculiar beauty and solemnity handed down to us from remote antiquity, having been without doubt used in some form in the old Jewish Church. Their very existence being dependent upon custom, their form has necessarily varied much in different times and places. But they are said to have been presented to the Catholic Church more or less in their present shape by S. Gregory the Great. They are numbered from one to eight, with two or three supplementary tones of great dignity and beauty added. Each tone has various endings.

They are sung in unison: that is, the melody (or "plain-song") is sustained by all the voices, of whatever kind, and the harmonies are played on the organ alone. These should be varied by the organist to suit the character of the words as they are sung. Unfortunately the great majority of English organists rarely possess the ability, and more rarely still the experience necessary to accompany plain-song well. They fail altogether by reason of their training and associations to grasp the spirit of Gregorian music—a noble and interesting study, well worthy the devoted attention of any musician. The consequence is that the harmonies provided are mostly aimless in conception and unecclesiastical in character. Every canon of beauty, good taste, and musical art is too often violated in their construction. If you are a musician, they will distract you considerably. Even upon the most ordinary worshipper they must have a very uncomfortable influence. It is much to be desired that many of those who preside at our organs should be tied down to a few plain harmonies, sufficient to provide accompaniments in keeping with the spirit of the verses, and sufficiently varied to prevent wearisome monotony, which is all that is really wanted.

The Psalms, whether to Gregorians or Anglicans, are sung antiphonally: that is, alternate verses are sung by alternate sides of the choir and congregation. But if Gre-

gorians are used, the better way is to let the choir boys sing with the women's side of the congregation, and the choir men with the men's side.

The South side of the choir is called the *Decani* side (*i.e.*, of the Dean), because the Dean sits on that side in cathedrals. The North side is called the *Cantoris* side (*i.e.*, of the Cantor), because the Cantor, or Precentor, sits there.

In Gregorian singing, the first half of the first verse of each Psalm (with two or three notes, called the "Intonation," prefixed to the first Psalm) is chanted, without the organ, by one of the Clergy or choir, who is called the "Cantor," or "Precentor." The full choir and organ join in at the second half. The verses are then taken alternately by the two sides, the *Cantoris* singing the uneven, and the *Decani* the even numbers.

On festivals, the Intonation is prefixed to the first verse of each of the Psalms, and also to each of the two verses of the *Gloria*. In penitential seasons it is left out altogether.

In Anglican chanting, the first verse is sung full, and the second and subsequent verses alternately.

The *Glorias* are always sung full in both kinds of chanting.

The Canticles, if chanted, are sung much in the same way as the Psalms, except that the Intonation is prefixed to every verse when they are sung to Gregorian tones. If set to special music, they had better be regarded as intended for the Choir alone. In such cases, and also in the case of anthems, members of the congregation only spoil the effect, and disturb their fellow-worshippers by attempting to sing.

The *Te Deum* is a festal hymn used at Matins every Sunday, except during Advent and Lent (beginning at Septuagesima), when it is considered to be of too jubilant a character. It is also used on all festivals, and daily from Easter to Trinity, and daily throughout all octaves.

The *Benedicite* is substituted for it whenever it is not used.

A "solemn *Te Deum*" is sometimes sung after Evensong upon occasions of great rejoicing or thanksgiving. A cope is generally worn by the Priest at this service, and banners, incense, &c., used.

The hymn after the third Collect is called the "Office Hymn," because it is the only hymn sung in or during the Office. As before stated, all hymns are, strictly speaking, illegal, except "Come, Holy Ghost," at Ordinations. So, also, are organs and several other things now tolerated because of old custom. The Office Hymn is generally more severe and solemn in character than the other hymns. The most appropriate compositions for use in the Office are translations of the old Latin hymns, which from ancient times have been used for this purpose. Such hymns exist for all the various seasons, feasts, and fasts. The tunes should be the ancient unbarred melodies to which these hymns respectively have always been allied. These tunes are sung, like the Gregorian tones, in unison, verse by verse antiphonally, with varied harmonies on the organ, both sides turning Eastward and joining in the last verse, which always takes the form of a Doxology. Cranmer was anxious to retain these fine old hymns, and actually commenced translating them for the purpose of doing so. A large collection of them, translated, with their proper tunes, is to be found in the *Hymnal Noted*. Some, also, are still published in *Hymns Ancient and Modern*; but bars have been added to the melodies in recent editions of the latter book, and their beauty and chief characteristics have been thus destroyed.

The General Thanksgiving should never be said aloud by the congregation. The word "general" here simply means that this thanksgiving is offered for *benefits in general*, as distinguished from the special blessings referred to in each of the following thanksgivings.

Upon high days and Eves "Solemn Evensong" is

often sung with additional Vesper lights and incense. The great distinction of this function is the use of incense during the *Magnificat*. One of the clergy, vested in a cope, generally sits or stands at the Sedilia until the time arrives for censuring. Altar, Priest, clergy, and people are censured as at a High Celebration.

The censuring is done in honour and glorification of the Incarnation, the actual inception of which was brought to pass at the time of the first singing of this hymn by the Blessed Virgin. The notion sometimes put forward by the enemies of the Church that this ceremony is performed in honour or worship of Mary is incorrect. In giving honour and glory to the Incarnate Word it is true that we must also indirectly give honour to the Virgin Mother through whose earthly agency it pleased the Almighty to bring it about—and why, indeed, should we be backward in loving and honouring her whose

“Gentle nursing soothed to rest
Th’ Incarnate Son of God?”

but beyond this the use of incense has no reference to Mary.

By the “Shortened Services Act” it is legal on ordinary week-days to omit from Matins and Evensong the Exhortation (“Dearly beloved Brethren”), the Psalms for the day except one, one of the Lessons, the State prayers, the occasional prayers, and the General Thanksgiving.

The Litany is generally said or sung from a desk or faldstool, which may be placed either outside or inside the Choir screen. A layman may sing it as far as the Lord’s Prayer. The music almost always used is an ancient form harmonized by Tallis.

Sometimes the Litany is solemnly sung, either in procession or otherwise, as on Ash Wednesday, or the Rogation Days. The Priest is then vested in a cope.

Metrical Litanies are also generally sung from a faldstool.

CHAPTER XII.

At Baptisms.

BAPTISM should always be administered in Church (not at private houses), on the first or second Sunday after birth, or any intervening Holy Day. We are admonished by the rubric that it should not be administered upon other days, or deferred longer, except "upon great and reasonable cause to be approved by the Curate" (*i.e.*, the Incumbent); also that children are not to be baptized at home without like great cause and necessity."

Solemn administrations of Baptism (frequently of adult persons) are generally held after the second Lesson on the Eve of Easter and of Whit Sunday, these seasons having been commonly chosen in the early Church for the Baptism of converts.

It is only when Baptism is thus "solemnly" administered after the second Lesson, at Matins or Evensong, that sponsors are required. It is not generally known that at other times no sponsors are necessary. When there are no sponsors, certain parts of the Office are of course omitted.

Persons who are unconfirmed, or non-communicants, should never be chosen as god-parents.

Parents themselves should not be sponsors. The 29th Canon, which forbids it (but is now repealed by the Synod of Canterbury), "appears to argue in this way:—No father or mother is a real godfather or godmother. . . . The parents themselves are already sponsors by the simple fact of being parents; so that if you give the child only his parents for his sponsors, you give him nothing at all, because he has them already. The reason of having a godfather and godmother is that they are persons from without, who add friendly interest

and attention to the parental one. According to Gilpin, 'the Church demands the security of sponsors, who are intended, if the infant should be left orphan, or neglected by its parents, to see it properly instructed in the advantages promised and the conditions required.'"

The Prayer-book primarily contemplates that form of Baptism called immersion (or dipping). The Minister is ordered to dip the child in the water "discreetly and warily." It is only when the child is certified to be weak that "it shall suffice" to pour the water on it. The severity of our northern climate during the greater part of the year is probably the chief cause of the habitual disregard of the plain intention of the Church which has grown up amongst us. In most parishes Baptism by immersion could no doubt be obtained, if it were asked of the Priest. Of course in such a case timely notice should be given, so that preparation might be made beforehand.

The form of Baptism now commonly used is that of affusion (or pouring).

The Font is placed at the door of a church, so that the entry of the child into the building made with hands may symbolize his spiritual entry into the Church of Christ, as brought about by this Sacrament. It should be filled with pure and fresh water.

Turn round towards the Font during this Office; kneel at the appointed times, and reply promptly *Amen* to the Collects and prayers as at other services.

The first part of the Office is said by the Priest or Deacon (vested in his surplice, and wearing a violet stole), standing with his face Eastward on the floor of the church, on the side of the Font next to the church door, "meeting, as it were, those bearing the child at their entrance into the church." The stole is of violet (the penitential colour), in order to symbolize the original sin in which we all are born and live before Baptism.

After the "Renunciations," the Priest changes the

stole for a white one (or turns it, if it be violet on one side and white on the other), to symbolize the regeneration of the child, and his being made white from the stain of sin.

He then ascends the steps of the Font, to consecrate the water. At the words, "Sanctify this water," he divides the water with the sign of the Cross, using the thumb of his right hand for this purpose.

The Priest pours water on the head of the child three separate times with a shell, or some other suitable vessel, once at the mention of each Person of the Trinity, and afterwards wipes the head with a towel. He then formally receives the child into the congregation of Christ's flock, making the sign of the Cross upon the child's forehead with his thumb (no water being used). The child should be handed back to one of the sponsors, not to a nurse or any other person.

The Priest descends to the floor of the church for the remaining part of the service.

At the conclusion of the Office the holy water should be removed from the Font, as well to guard against it being sacrilegiously used, as to prevent it being accidentally re-consecrated for another Baptism.

Formerly, when adult persons were baptized by immersion, it was necessary to have some assistance in lifting them out of the water. This was the first duty of sponsors, and the office of sponsor originated, in fact, in this. Even to this day, the sponsors may practically assist at Baptisms. "Anciently, the godfather (in the case of a boy), or the godmother (in the case of a girl), held the infant over the Font when Baptism was given by affusion. There is nothing, when the Sacrament is so administered, in our Rubrics to require the Priest to take the child into his arms; and a return to the more ancient practice would prevent many unseemly scenes at the Font."—(*Kalendar of the English Church.*)

Inquiry should always be made as to whether a child has been baptized already. Baptism, like Confirmation

and Holy Orders, can be administered only once, because each of these Sacraments leaves a character or mark upon the soul, which always remains. Therefore it is that if there be any uncertainty as to a previous valid Baptism having been administered, the Church only baptizes conditionally: "If thou art not already baptized, I baptize thee," &c.

Baptism by a layman, or dissenting minister (or even by a woman), is valid, if administered in proper form, and with proper matter. Proper matter is water. Proper form means in the name of the Trinity, and by immersion, affusion, or by aspersion (sprinkling). In such a case, or in the case of Baptism at a private house, the child should be brought to the church at the earliest opportunity to be received as one of the flock of true Christian people in the manner provided by the Prayer-book.

When persons of an age to answer for themselves are to be baptized, they are exhorted by the rubric "to prepare themselves with prayers and fasting for the receiving of this holy Sacrament." These are the words of the Prayer-book. Such persons should also be confirmed at the earliest opportunity after their Baptism.

The registered name of any one may be altered for another at Baptism, or Confirmation, or both.

An unbaptized person cannot be admitted to Holy Communion, although an unconfirmed person may, if he be "ready and desirous of being confirmed." Neither can an unbaptized person be confirmed, because it is impossible to nourish or strengthen that which does not exist. Until the seed of spiritual life is sown it cannot be watered or aided in its growth.*

An unbaptized person is not entitled to a Christian marriage, or Christian burial.

* See *Confirmation* in Glossary.

CHAPTER XIII.

At Marriages.

HOLY Matrimony is one of the Sacraments of the Church, and has been so regarded from Apostolic times. It is a bond only to be dissolved by death.

The Church teaches that legitimate matrimony between baptized persons can never be a mere civil contract, but is always also a Sacrament. It is generally held that the ministers of the Sacrament are the man and woman themselves, when by word or outward sign they mutually accept each other as husband and wife, the Priest being present to witness on behalf of the Church the irrevocable bond, and to confer the Church's blessing.

By an old ecclesiastical law, which is still binding, and by the custom and constant admonition of the Catholic Church, marriages may not be solemnised from Advent Sunday until eight days after the Epiphany; or from Septuagesima until eight days after Easter; or from Rogation Sunday until Trinity Sunday. "Some of these being times of solemn fasting and abstinence, some of Holy festivity and joy, both fit to be spent in such sacred exercises, without other avocations."—(*Bishop Cosin.*)

It is doubtful even whether banns published at these seasons are legal.

The 62nd Canon directs that marriages are to be solemnized before twelve o'clock at noon. This provision was made by the Church in order that Holy Communion might be received fasting by the newly-married people, as was the general custom.*

The marriage service, taken almost entirely from the

Hence the term "breakfast," applied to the marriage feast.

old Office of Sarum, is in the nature of a benediction, and should, therefore, be conducted by a Priest (not a Deacon), as evidently contemplated by the Prayer-book, and in conformity with ancient law and usage. He wears a girded alb and white stole.

No one should kneel during the marriage service except the bride and bridegroom. All others present should stand during the prayers as well as the psalms.

The persons to be married are directed to come into the body of the church (*i.e.*, the nave) with their friends and neighbours. They should stand close to the Chancel steps, the man on the right hand, facing the Altar, and the woman on the left.*

The bethrothal, or first part of the ceremony, takes place outside the Chancel rails, because formerly in this country the betrothal was a distinct ceremony altogether from the marriage rite, and is still treated as such in many places. Troth means faithfulness, or allegiance.

The father or friend who "gives the woman away," should take her by the hand and place her hand in the Priest's, not in that of the man. It is the Priest who places the woman's hand in the man's.

When the ring is placed upon the book, with the accustomed fees for parson and clerk, the Priest blesses it. The following was the old Sarum form:—

O God, the Creator and Preserver of all mankind, the Giver of all spiritual grace and of eternal life, vouchsafe to send Thy blessing upon this ring, that she who shall wear it may be defended by Thy heavenly power, and may at length attain to everlasting salvation; through Jesus Christ our Lord. Amen.

* This is the construction usually put upon the rubric; but it is a question whether it is not wrong. The Sarum rubric, indeed, at this part of the service, distinctly places the man and woman in the position mentioned above; but reverses them at Communion. The words right and left would ordinarily mean *right and left from the Priest's point of view* looking Westward. The Hereford Missal so places the man and woman. And it is the right arm which the man offers to the woman in the bridal procession leaving the church, as in all other polite ceremonies of life.

In the passage next repeated by the man, the word "worship" means to honour. We still say, "your worship," in this sense in a magistrate's court.

The ring having been put on, and the contract entered into with a solemn invocation of the Trinity, the two persons are now married.* All that follows is in the way of blessing and ratification by the Church.

The married couple are to kneel at the benedictory prayer, "O Eternal God," and to continue kneeling until the Psalm. At the words, "whom we bless in Thy name," the Priest makes the sign of the Cross over the man and the woman.

The use of our Lord's own words, "Those whom God hath joined together let no man put asunder," is an important peculiarity of the English Marriage Service. They are a solemn declaration by the Church of the indissolubility of marriage—a declaration, repeated at every administration of the Sacrament, that no secular law, court of divorce, or other human power can loose the bond now tied, or operate in any way during the lives of the parties to make them less man and wife than they now are, or to empower them to contract other unions. The Church can, indeed, declare a marriage void which has been wrongfully contracted : but in such

* The ring, having no beginning or end, is a symbol of eternity, and denotes the lasting character of marital constancy and love. It has been used in connection with marriage from the time of Abraham.

Notice the words "leaving the ring upon the fourth finger." This has reference to an ancient custom of placing it upon the thumb at the mention of the first Person of the Trinity, upon the next finger at the second, upon the third finger at the third, and upon the fourth finger (where it was left) at the word Amen. The rubric evidently intended this custom to be continued.

An old rubric quaintly tells us that it was left upon the fourth finger of the left hand, because doctors say that there is a certain vein which goes thence to the heart (*quia in medico est quedam vena procedens usque ad cor*).

a case the Sacrament has never been duly administered, and so there is no dissolution of an actual marriage.*

A blessing having been given, the remaining portion of the service is said at the Altar, whither all now go in procession, saying or singing the Psalm. The bride and bridegroom kneel in front of the Altar, and the bridal party stand behind them.

At the word "bless" in each of the two benedictions, the Priest again makes the sign of the Cross over the married couple, who should of course sign themselves at these as at other benedictions, and otherwise comport themselves with reverence throughout the ceremony.

The same may be said of all who are present in church at a wedding. And this is a subject with regard to which we might well take a hint from our Roman Catholic brethren, especially in foreign countries. There should be no jumping on chairs or seats, or laughing or talking, or rushing to and fro, without the least regard to God's House, or the solemnity of the service. Remember that you are present at a Holy Sacrament of the Church, administered in His Sanctuary and before His Altar. Do not, then, behave like a heathen; but attend to the service, say the Responses, and make your reverence towards the Altar just as you do at ordinary services. It was never intended by God that marriages should be other than occasions of interest and rejoicing; but it is quite possible to witness His blessing upon them without irreverence or levity, even if we do carry with us into the church our gladsome hearts.†

* By the Divorce Act of 1857 a clergyman has power to refuse to read the Marriage Service over a divorced person.

The curious custom of kissing the bride immediately after the service arose in this way. The Sarum Missal directed the Priest before the Communion Office to give the *Pax*, or Kiss of Peace, to the husband, who was to convey it to the wife (*ferat sponsæ, osculans eam et neminem aliūm*). The bridal party, regardless of the true meaning of this ceremony, took to kissing the bride also, and when the Sarum rubric was superseded, kept up the practice.

The rubric says that it is convenient (*i.e.*, right and proper) that the new-married persons receive the Holy Communion. "To end the public solemnity of marriage with receiving the Blessed Sacrament is a custom so religious and so holy that if the Church of England be blameable, it is . . . for not providing that it be more put to use."—(*Hooker.*)

When there is a Celebration, the *Introit* (as on Trinity Sunday) is sung as soon as the final benediction is pronounced. During the singing of it the Priest retires to the vestry to put on his chasuble.

The Commandments are omitted. The Collect is that in the Marriage Service, "O God of Abraham." The Epistle is Eph. v. 22, 33, or 1 Peter iii. 1-7. The Gospel is S. Matthew xix. 3-9. The address, "All ye that are married," may be read in place of a sermon.*

When persons, through ignorance or otherwise, have made a civil contract of marriage before the registrar, either in his office or in a dissenting meeting-house, they should be induced, if possible, to come into the church at the earliest opportunity, to receive the Church's blessing upon their union. The civil regulations having in such cases been already complied with, there is no need of banns, or licence, or notice, or residence, or any other formality; and any clergyman whatsoever may perform the ceremony. But proof should be provided of the identity of the persons concerned.

Marriages between persons within the degrees of relationship prohibited by the Prayer-book are void from the beginning, being contrary to the law of the Bible, of the Church, and of the land; and all such persons are free to marry again without bigamy. If, therefore, a

* We have the precedent of the Prayer-book for omitting the Commandments, and altering the Epistle and Gospel upon special occasions; for instance, in the Communion of the Sick, and at Ordinations.

man and his deceased wife's sister contract a so-called marriage, their union is illicit and incestuous, their children are illegitimate, and, so long as they continue thus to live in open sin, they are excommunicate.

CHAPTER XIV.

At Burials.



WHENEVER it is possible, a Celebration of the Holy Communion should form part of the services for the Burial of a Christian. From the very earliest times Christian people have associated the Eucharist with the Burial of the dead. The catacombs of Rome shew us that at the interments of the Martyrs the Holy Communion was regularly celebrated. S. Augustine, writing of the burial of his holy mother, Monica, says, "And behold, the corpse was carried to the burial. We went and returned without tears—for not even did I weep in those prayers which we poured forth unto Thee, when the Sacrifice of our Ransom was offered for her, as the manner is, while the corpse was by the side of the grave, previous to being laid therein."

A Celebration of Holy Communion does, indeed, fill that void which every Catholic-minded person has probably at some time or other felt the existence of in our Burial Office, viz.—the absence of any direct intercessions by the living Church on behalf of the departed. In the Holy Communion we can and should intercede for the brother who has gone before us. Through the Blessed Sacrament we can still hold communion with him; in it we can give thanks for his

departure in the faith and fear of God ; and by means of it we can testify to the world that he fell asleep in full communion with the Church.

“To ignore the departed at such a season, when we are praying to our Heavenly Father in the Communion of Saints is repugnant to Christian feeling ; nor can those who have a vivid sense of the intermediate state feel any hesitation in praying for a continuance of His mercy to the soul which has just entered upon it.”—(*Blunt.*)

“Not unmeaningly have these things been devised, nor do we in vain make mention of the departed in the course of the Divine Mysteries, and approach God in their behalf, beseeching the Lamb, Who is before us, Who taketh away the sin of the world ; not in vain, but that some refreshment may thereby ensue to them. Not in vain doth he that standeth by the Altar cry out, when the tremendous Mysteries are being celebrated, ‘For all that have fallen asleep in Christ, and for those who perform commemorations in their behalf.’ For if there were no commemorations for them, these things would not have been spoken, since our service is not mere scenery. God forbid ! Yea, it is by ordinance of the spirit that these things are done.”—(*S. Chrysostom, Hom. xli.*)

Funerals should never take place on a Sunday, the weekly festival of our Lord’s joyful Resurrection, or upon any other important festival of the Church.

The colour employed for vestments and hangings at funerals is usually black. This was the Gallican colour, and it is also the Roman. Violet is sometimes used, and white in the case of infants.*

* It is much to be regretted that funerals, especially of young persons, are not made less gloomy and ghastly in outward appearance. There is nothing in the death of a Christian which should give rise to *outward* gloom, whatever be the inward grief felt by his relatives and friends. Least of all should the gloom of the undertaker’s trappings be reflected in the church. As white is used at the Burial of infants without apparently any *English* ecclesiastical authority, there seems to be no reason why the use of the same colour should not be extended to the funerals of all

If vigil is to be kept in the church through the night before the funeral, the body had better be brought to the church after Evensong. Vespers of the Dead can then be recited before the watchers are left.

The funeral hour should be fixed at not later than nine or ten o'clock, if there is to be a Celebration, so that the mourners may not be kept too long fasting in their sorrow.

The bell should not be tolled for an infant.

The body ought always to be brought into the Church for the Burial Office, unless there is some good reason (*e.g.*, risk of infection) for not doing so. The priest

young persons up to, say, thirty years of age. For older persons violet (permitted by the Roman Church, which we very commonly follow in the ordinary sequence of colours) might be used.

In these days when the Christian dead in England are treated with every indignity by heathenish Protestant custom, the following brief directions may be found useful:—

When a soul is passing away the church bell should be rung, to obtain the suffrages of all within hearing on behalf of the spirit which is leaving its earthly habitation. The Passing Bell is rung for a few minutes—three strokes at a time, then a pause, in the case of a male—two strokes, and a pause, in the case of a female. The ringing of this bell is enjoined by Canon law.

The body should be carefully washed (if possible by the hands of loving friends), and then laid forth. The hands should be crossed over the breast, not stretched down at the sides. A small Crucifix or Cross may be placed in the right hand.

At each side of the head place a tall lighted taper of yellow wax in a candlestick about three feet high. Place a similar pair at the feet, about two feet high. These candlesticks may be of wood, and can be turned for a trifling sum each.

Near the head there may be a small table covered with white, having upon it an upright Crucifix or Cross, with a small yellow taper on each side.

Provide two or three kneeling places, where those who watch and those who come into the room may pray.

The shroud should be of fine linen. A Priest may be fittingly buried in his Eucharistic vestments, a server or choirman in his cassock and surplice, a religious in the garb of the order.

The coffin should be single, and of soft wood—elm, pine, or almost anything except the hard, imperishable oak. The hideous common pattern should be avoided.

may, if he pleases, read the whole of the Service at the grave.

The repeated reference in the rubrics to "the clerks," indicates that a choir of singers was pre-supposed as a matter of course. The Burial Service may be made much more impressive by the Psalms and Anthems, and a hymn or two being sung.

When the procession goes to the churchyard gate to meet the body, the Cross-bearer should walk first, then the Priest, then the choir-men, and lastly the boys. All will then be in proper order to go forward after merely facing round the other way, except the Cross-bearer, who can quietly walk to his place in front.

The body should be reverently laid in the coffin by friends, never by the undertaker's men. Let one person grasp the united wrists with his right hand, placing the left under the head. Let another person raise the feet. The body can then usually be lifted into the coffin without difficulty.

It has ever been the custom among Christians to keep watch by the side of their dead, while yet unburied. Friends should watch and pray by the side of the body day and night. From three to six persons can conveniently arrange a series of watches, relieving each other at fixed intervals of an hour or two. During the night it is better that two persons keep watch together. The whole Psalter can be recited aloud, or any other devotional Offices, the *Requiem æternam* being always substituted for the *Gloria*. During the night before the funeral watch is sometimes kept in the church, whither the body is in such case removed.

Nothing should be done to prevent the body from returning to the dust as soon as possible. Therefore the grave should never be bricked. A Cross, or other simple monument (avoiding urns and all pagan devices) should mark the spot.

It is an ancient custom to visit the graves of the departed on the thirtieth day after death (this was called the "Month's mind"), and also on every anniversary of the death, and on All Souls' Day.

Mourning, of black cloth, may be hung in church after the death of any one connected with the performance of Divine Service, on or about the stall or seat he was wont to occupy. For a clergyman it should remain a month or longer: for a minor official a week or ten days.

For further information upon these and cognate subjects the reader is referred to Sewell's *Christian Care of the Dying and the Dead*.

The Processional Anthems ("I am the resurrection," &c.) are said or sung on the way to the Church.

The body, having been carried into the Church, is deposited on a bier in front of the choir-screen, with the feet towards the East. The body of a clergyman, acolyte, or member of the choir is generally placed in the chancel.

Around the coffin should stand four or six tall lighted tapers of yellow wax, about four feet high.

The use of lights at funerals and in mortuary chambers is exceedingly primitive and catholic. They are employed for reasons similar to those for which we use them at Holy Communion, viz., as tokens of joy and symbols of mystery. In this case they express our joy that the departed is released from this world of sin and woe, and that he will one day rise to the light of life eternal, when death shall be swallowed up in victory. They symbolize the mystery of the Resurrection—that mystery which the Apostle speaks of in the Burial lesson, "Behold I show you a mystery." They are also held to symbolize immortality, and to denote the soul of the departed, which, although gone from its earthly tabernacle, is still alive.

The chief mourner should kneel alone at the head of the coffin, and the other mourners should be grouped around.

During the Psalm or Psalms, whether read or chanted, all present should stand.

The Lesson is read by the Priest standing on the chancel steps near the feet of the body. It is an ancient custom not to announce it, or to say, "Here endeth," &c., at its end. This portion of scripture has been used in Burial Offices from primitive times.

When Holy Communion follows, the Introit (Ps. xliii.) now begins. During the singing of it the Deacon descends into the nave, and censes the corpse.

"Incense is used at funerals in recognition of the Communion of Saints—the truth, that is, that the

departed are not severed from the Church on earth, but that they still hold communion with her, being the objects of her *intercession* (of which incense is the type), and also interceding for her. For the same reason the body is incensed, as also to show our reverence for that which was the temple of the Holy Ghost (1 Cor. vi. 19); which was illuminated and regenerated in Holy Baptism, was fed on Christ in the Eucharist, and which some day will be raised again, being awakened (as our trust is) to a joyful resurrection.”—(*Walker.*)

The commandments are omitted as unsuitable to the service. The collect is that retained in the Burial Office, “O Merciful God.” The Epistle is 1 Thess. iv. 13–18. The proper sequence is the *Dies Iræ*. The Gospel is S. John vi. 37–40. Before singing the Gospel the Deacon censes the Altar, and again censes the body.

The Creed should never be *sung*, and is often left out altogether.

At the Oblations the Celebrant, after offering the incense over the elements, descends and censes the corpse.

In the *Agnus*, instead of “Have mercy upon us,” and “Grant us Thy peace,” are used the words “Grant them rest,” and “Grant them rest eternal,” respectively.

The same remark will apply to the *Gloria in Excelsis* as to the Creed. If used at all, it should not be *sung*; but it is better to omit it, as being too jubilant for such an occasion.

None but the mourners should communicate at a mortuary celebration.

The procession having been reformed, now proceeds to the grave, singing (according to the old English rite) the 114th Psalm, or the 25th, if the distance be considerable.

Sometimes the 51st Psalm is chanted. In any case instead of the *Gloria* at the end should be sung,

Grant them, O Lord : eternal rest,
And let light perpetual : shine upon them.

When there is no Celebration, the procession to the grave takes place immediately after the lesson.

The Burial Anthem ("Man that is born of a woman") should be sung at the grave-side without any pause, while the body is being made ready for lowering into the earth. The mourners should stand close around the grave, the clergyman being at the foot.

It is better that the three handfuls of earth should not be cast upon the coffin by the sexton, as is commonly done. The mourners themselves may more reverently do it, or, better still, the Priest. In the first Prayer-book the Priest was directed to do it, and the Sarum rubric ordered it to be done *ad modum crucis* (in the form of a Cross).

When there has been a Celebration, the Collect will of course not be repeated at the grave-side: even when there has been none, it is often (and perhaps properly) omitted.*



CHAPTER XV.

Holy Days and Seasons.

Seasons.



THE Church's year is divided into nine principal seasons, which are as follows:—

Advent, in which we prepare for the glad tidings of great joy at Christmas-tide, and also

* It was evidently the intention of the revisers of the Prayer-book that the primitive and Catholic custom of celebrating the Holy Eucharist at funerals should be continued; for at the end of the Burial Service proper were originally placed an Introit, Collect, Epistle, and Gospel, and the whole were published under the title, "Celebration of Holy Communion when there is a Burial of the Dead." In the second Prayer-book the Introit, Epistle, and Gospel were taken away, and in 1661 the blessing was placed after the Collect. Hence the Collect came to be looked upon as part of the Burial Office itself.

for the second coming of our Lord to judge the earth. It includes four Sundays, and extends from the Sunday nearest to the Festival of S. Andrew (Nov. 30), whether before or after, and called Advent Sunday, until Christmas Eve.

Christmas, which commemorates the birth of Christ. It lasts twelve days, from Christmas Eve until the Eve of the Epiphany.

Epiphany, in which we commemorate the manifestation of Christ to the Gentiles, as brought immediately to pass by the finding of the Infant Saviour in the stable at Bethlehem by the three kings. It extends from January 6th to Septuagesima Sunday, and includes from one Sunday to six, according to the date of Easter.

Septuagesima, in which we prepare to keep Lent holily. It extends from Septuagesima Sunday until Ash Wednesday, and includes three Sundays.

Lent, or the Great Fast, a season of penitence commemorating our Blessed Lord's fast of forty days, His Passion, Death, and Burial. It extends from Ash Wednesday to Easter Eve, and includes six Sundays.

Easter, in commemoration of His joyful Resurrection. It lasts from Easter Day until Ascension Day.

Ascension-tide, which commemorates His going up into Heaven. It extends from Ascension Day, or Holy Thursday (the fortieth day after Easter), until Whitsun Day.

Whitsuntide, which commemorates the outpouring of the Holy Ghost. It lasts one week, from Whitsun Day until Trinity Sunday.

Trinity, the long summer season, which extends from Trinity Sunday (the next after Whitsun Day) until Advent, a period of from twenty-two to twenty-seven weeks, according to the date of Easter.

All days in the year are further classified as feasts, fasts, and ferias.

A feast (or festival) is a day, or season, set apart for

the joyful commemoration of some event or mystery in connection with the life of our Lord, or of the Blessed Virgin, or of one of the Saints ; or in connection with the history of the Church ; or a day or period appointed for thanksgiving.

A fast is a day, or season, set apart for penitence, prayer, mortification, and almsgiving, generally in preparation for some joyful season which is to follow, or for the attainment of some spiritual blessing.

A feria is any ordinary day, which is neither a feast nor a fast.

Feasts.

Feasts are divided into two great classes,—the Red-letter days, or greater feasts (which were formerly printed in red letters in the kalendar, to distinguish them), and the Black-letter days, or lesser feasts (which were printed in black). The former have special Collects, Epistles, and Gospels appointed for them in the Prayer-book : the latter have not. Each of these divisions is by Catholic usage further classified according to order of importance.

In addition to the annual Holy Days which we keep, every Sunday in the year is also a Red-letter festival, being the weekly commemoration of our Blessed Lord's Resurrection.

Including Sundays there are altogether 149 festivals observed in the English Church, viz.—63 in honour of our Blessed Lord, three of the Holy Ghost, one of the Holy Trinity, one of the Holy Angels, five of the Blessed Virgin, 22 of saints associated with our Lord, and 54 of other Saints. Of these last, 20 are martyrs in the age of persecutions, and 11 are either great and learned defenders of the Faith, like S. Augustine, or saints of France, probably retained because of the old connection between France and England.

All these are, or should be, marked by appropriate services and ritual; the minor festivals being suitably observed by the use of their proper colours and office hymns, or collects.

Some feasts have fixed dates: others are movable, according to the date of Easter or Advent. Hence it often happens that two or more feasts fall upon the same day, in which case they are said to "occur"; or upon two consecutive days, when they are said to "concur." The general rule in such cases is to keep the more or most important feast, and to "commemorate" or "translate" the other or others. The feast having precedence is duly kept by the use of its Collect, Epistle, and Gospel, proper Psalms and Lessons (if any), proper office hymn, and proper liturgical colour. A lesser feast is commemorated by the use of its proper Collect (if any) in addition to the Collect of the greater feast, and by the use of its proper hymn (usually at the end of Evensong). A feast is translated by its observance being put off to the earliest vacant day.

The observance of Sundays and of the greater feasts commences with the Evensong of the previous day. They are then said to have a "first" and a "second" Evensong. This is a survival of the Jewish custom of celebrating the entrance of the Sabbath and of any festival on the evening of the day before.

Certain of the more important festivals continue for eight days. The eighth day is called the Octave, and the intervening days, days within the Octave. The only feasts mentioned in the Prayer-book, having an Octave as of obligation, are Christmas, Easter, Ascension, Whitsun, and Trinity; but there is nothing to forbid the keeping of other Octaves, and the old English use was to observe many more.

It is generally the custom to keep the Octave of the Patronal feast and of the Dedication festival.

The Eves of certain feasts are kept as fasts, and called Vigils. They are intended as a preparation for the

feast day. The fast is kept till midnight, without regard to the ritual character of the first Evensong of the festival. All Vigils are mentioned in the list below, page 160.

Should a feast, having a Vigil, occur on a Monday, the fast is kept on Saturday; but the first Evensong of the festival is held on Sunday, unless the Sunday be a more important day than the festival itself.

With regard to the question of relative importance or dignity, some Sundays are higher than any red-letter day that can occur or concur with them: others rank below certain of the red-letter days. A Sunday with precedence retains its own services, and keeps up its own vestings and colours all day; but where the morrow's festival is the higher in rank, then the vestings and colours are changed before the last Evensong on Sunday, and the office used is that of the festival, with a commemoration only (in the manner mentioned above) of the Sunday.

The following list* shows the ancient precedence of certain Holy days:—

“First Sunday in Advent took precedence of S. Andrew's Day.

Fourth Sunday in Advent took precedence of S. Thomas's Day.

S. Stephen's Day

S. John the Evangelist's Day

Holy Innocents' Day

The Circumcision

} took precedence of first
Sunday after Christmas.

The Epiphany took precedence of second Sunday after Christmas.

The Conversion of S. Paul took precedence of third Sunday after Epiphany, but memorial is to be made of the Sunday.

The Purification took precedence of fourth Sunday after Epiphany, also of Septuagesima, Sexagesima,

* From *Ritual Conformity*.

Quinquagesima Sundays, of which three Sundays memorial is to be made.

Septuagesima, Sexagesima, and Quinquagesima Sundays took precedence of Conversion of S. Paul and S. Matthias's Day.

Ash Wednesday took precedence of S. Matthias's Day.

Third, fourth, fifth, and sixth Sundays in Lent took precedence of the Annunciation.

The services of the season from Evening Prayer on Wednesday in Holy Week till Saturday in Easter Week, both inclusive, excluded the Annunciation.

First Sunday after Easter took precedence of S. Mark's Day, and SS. Philip and James's Day.

S. Mark's Day	{	took precedence of second, third, fourth, and fifth Sun- days after Easter.
SS. Philip and James's Day		

Ascension Day took precedence of SS. Philip and James's Day.

The services of the season from Whitsun Eve till Saturday in Whitsun week, both inclusive, excluded S. Barnabas Day.

Trinity Sunday excluded S. Barnabas Day.

S. Barnabas Day, the Nativity of S. John the Baptist, S. Peter's Day, S. James's Day, S. Matthew's Day, S. Michael and All Angels' Day, S. Luke's Day, SS. Simon and Jude's Day, All Saints' Day, took precedence of all Sundays after Trinity.

The feasts of the Dedication and Title of a church ranked as principal festivals ; but might not be observed on Advent Sunday, Christmas Eve, Christmas Day, Epiphany, between the fifth Sunday in Lent, and Low Sunday inclusive, on Ascension Day, or from Whitsun Eve to Trinity Sunday inclusive."

Fasts.

The Prayer-book gives "a table of the Vigils, fasts,

and days of abstinence to be observed in the year," and divides them into five classes.

The forty days of Lent.

The Ember days at the four seasons.

The three Rogation days.

All Fridays in the year (except Christmas Day).

The Vigils of certain feasts.

Every day in Lent from Ash Wednesday to Easter Eve should be kept as a fast, the Sundays only excepted. Good Friday should be more strictly fasted than any other day.

"The Lenten fast does not embrace all the days included between Ash-Wednesday and Easter, for the *Sundays* are so many days above the number of forty. They are excluded, because the Lord's Day is always kept as a festival, and never as a fast. These six Sundays are, therefore, called Sundays *in* Lent, not Sundays *of* Lent. They are in the midst of it, but do not form part of it. On them we continue without interruption to celebrate our Saviour's Resurrection."—(*Lives of the Saints*.)

Concerning the Ember days and the Rogation days, see Glossary. The former are fasts: the latter are usually kept as days of abstinence only.

Every Friday out of Lent (not being a Christmas Day) is a day of abstinence. "As from Easter all Sundays derive their joy, so does the shadow of Good Friday fall upon all Fridays" [except Christmas Day].

The Vigils enumerated in the Prayer-book are those of Christmas, the Purification of the B.V.M., the Annunciation of the B.V.M., Easter, Ascension,* Pentecost, S. Matthias, S. John Baptist, S. Peter, S. James,

* It is probable that Ascension Eve is an abstinence and not a fast, for the reason that there are no fasts in Paschal-tide. The Rev. E. G. Wood, Vicar of S. Clement's, Cambridge, a most learned canonist (whose pamphlet, *Altar Lights and Eucharistic Vestments*, we have already quoted), undertook some years ago to look into this question, and came to the conclusion that the day was not a fast but an abstinence day.

S. Bartholomew, S. Matthew, SS. Simon and Jude, S. Andrew, S. Thomas, and All Saints.

Feasts which occur in Christmas, or Eastertide, or Whitsuntide, have no Vigils, "because of the joyful character of the season. There is none appointed for S. Michael or S. Luke; the first, because the angels passed through no state of trial; the second, because the feast of S. Etheldreda superseded the fast, and because it is uncertain whether the holy Evangelist suffered martyrdom." The Vigils of Christmas and Easter are, however, duly kept, as these fasts do not occur in a joyful season.

Sunday is *never* a fast. Should, therefore, a Vigil fall on Sunday, it is kept on Saturday, as before stated.

When a feast occurs on a fast, the fast is kept, although ritually the festival is observed.

Liturgical Colours.

The colours most commonly used for vestments, hangings, &c., are five :—white, red, green, violet, black.

WHITE is used on all feasts and at all seasons relating to our Lord, such as Christmas, Epiphany, Easter, &c.; to the Blessed Virgin, and to those Saints who were not also martyrs; at Patronal, Dedication, and Harvest Festivals; at Weddings and Confirmations; and generally at the burial of infants. White signifies joy and purity.

RED is used on the feasts of Martyrs, and at Whitsuntide. In the former case it typifies the blood which was shed for Christ, and in the latter the cloven tongues of fire which descended upon the Apostles.

GREEN is used for the long summer season of Trinity, and on all days which are not feasts or fasts. It is the ordinary colour of nature.

VIOLET is used throughout Advent, Septuagesima, and Lent, and on Vigils, Ember Days, and Rogation Days. It is employed to denote penitence.

BLACK is only used on Good Friday, on All Souls' Day, and at Offices for the Dead. It signifies mourning.

These are the colours of the Roman use. The old English colours were for the most part the same, with the exception of green, and with the addition of blue, brown, grey, yellow, and cloth of gold. Green was never a recognized colour in the English Church, except as used for embroidery, &c., on other colours.

The following was the Sarum use of colours :—

WHITE was used from Christmas Eve to the Octave of the Epiphany (except on feasts of Martyrs), from Easter to Whitsun Eve, without any change (except on the Invention of the Cross), Ascensiontide, Transfiguration, all feasts of the B. V. M., all feasts of Virgins not also Martyrs, Circumcision, Holy Name, S. Michael and All Angels, S. John the Evangelist, Conversion of S. Paul, All Saints, Dedication Festivals.

RED was used during Advent and Lent (from Septuagesima), on Ash Wednesday, Maundy Thursday, Good Friday, Easter Eve, during Whitsuntide, on Sundays in Trinity, feasts of the Cross, feasts of Martyrs (not in Easter), feasts of Apostles (not in Easter), S. John Baptist, Lammas Day, Holy Innocents, Ember days, Rogation days.

YELLOW was used on feasts of Confessors (except in Eastertide).

BROWN, GREY, PURPLE, or other sombre colour, might be used on ordinary week-days in Advent and Lent.

BLUE was used on ordinary week-days from the Octave of the Epiphany to Septuagesima, and from Trinity to Advent.

BLACK was used at Burials, and all Offices for the Dead.

CLOTH OF GOLD might be used as a substitute for any other colour.

The Sarum Sequence (or order) of colours is, however, not much followed at the present day. The reasons no doubt are that the Sarum rubrics do not afford complete

information concerning it, that its system is somewhat complex, and its symbolical teaching rather obscure. The Roman Sequence on the other hand is very simple and instructive, and easily understood of the people.

The Eastern Church never had a Sequence of colours.

The rules as to precedence apply of course to colours as well as to other observances. When a special season is in course, only the Altar changes with the day, the other vestings remaining unchanged.

A detailed list of all the holy-days and seasons, with their colours, would be of little use, because of the frequent concurrence and occurrence of the movable and immovable days, which would continually confuse the reader. The only easy mode of ascertaining the colour for any particular day, is to consult one of the published kalendars, prepared for the current year.

All festivals are marked in the kalendar prefixed to the Prayer-book, with initial letters after the names of the Saints, stating whether they are Apostles, Martyrs, Virgins, Confessors, Bishops, &c.

CHAPTER XVI.

Notes on Fasting.



HERE is a difference between abstinence and fasting. Abstinence is the mere abstaining from animal food; such things as eggs, milk, cheese, and butter not being forbidden. Fasting is a much stricter practice, as the following rules will show :—

No food is to be taken up to twelve o'clock at noon. After that, two meals only are allowed in the day.

The first meal may be a full one, that is, unrestricted in quantity. It may consist of any kind of food except flesh meat. On Ash Wednesday, however, and the last three days of Holy Week, nothing of an animal nature, not even eggs, butter, milk, or cheese, may be taken at this meal.

The other meal should be limited to half a pound at the most of solid food. It may comprise vegetable soup, fish, vegetables, fruit, preserves, sugar, tea, coffee, cocoa, &c., and even wine or beer. But all animal soups, eggs, butter, milk, and cheese are forbidden.

Those who require it, may take a *small* cup of tea, or coffee, or cocoa, without milk, in the morning. This is not considered to break the fast.

"It should be carefully remembered that for any one to fast so as to interfere either with his powers of work, or usefulness, or devotion, would be to act quite contrary to the mind of the Church. Indiscreet fasting is *very wrong*, just as making no attempt to follow the Church's rule, or despising it, is wrong on the other hand."

Young persons, who have not reached their full growth, should never fast. The aged are also excused. Bad health, hard work, food habitually insufficient in quality or quantity, and several other grounds, are also held sufficient to excuse people from the obligation to fast.

Indulgence in other luxuries and pleasures of a carnal or worldly sort, such as going to theatres, assemblies, &c., should also be avoided in times of abstinence and fasting.

Further, mere fasting, or other mortification, will not avail us, if not accompanied by true penitence, prayer, earnest endeavour to conquer sin, and by almsgiving.

It is not intended that we should benefit pecuniarily by our abstinence. Therefore, what we save by fasting, or abstention from any pleasure, such as tobacco or amusements, ought clearly to be devoted to the offertory, or to some charitable purpose.

CHAPTER XVII.

Academical Hoods.

BY the 25th and 58th Canons of 1603, permission was given to graduates to wear the academical hood, the Universities being in those days Church establishments. Although Parliament has taken away from the Church all her rightful University privileges, the custom of wearing the hood still continues.

Literates are permitted by the 58th Canon "to wear upon their surplices, instead of hoods, some decent tippet of black, so it be not silk."

At choir offices and in preaching the hood is optional. It is not worn at the Altar at all, unless the Celebrant happen to have been engaged in some choir office, and have proceeded from the Choir direct to the Sanctuary without taking it off.

The mere knowledge of the colours of the various hoods is not of much use, as in shape and other particulars not easily distinguishable hoods also differ from each other. Indeed, it requires an expert to recognize them. The following leading features may form some slight guide to the hoods most commonly seen in churches.

The Lambeth hoods are the same as those of the University to which the Archbishop who confers the degrees belongs. Lambeth degrees take nominal precedence of University degrees of the same rank.

The permission to wear hoods in church does not extend to Theological College hoods, the wearing of which is therefore only tolerated by custom.

Black silk, lined with crimson silk, M.A. Oxon.

Black silk, lined with white silk, M.A. Cantab.

Black silk, lined with dark blue, M.A. Dublin.

Black silk, lined with russet brown, M.A. London.

- Black silk, lined with purple silk, M.A. Durham.
 Black silk (corded), with white fur border, B.A. Oxon.
 Black stuff, with white fur border (wider), B.A. Cantab, or LL.B.
 Black silk, trimmed with white fur, B.A. Dublin or Durham.
 Black silk, lined with white silk, with brown edging inside, B.A. London.
 Black silk, trimmed with white fur with black spots. B.A. Lampeter.
 Black silk (plain), B.D. Oxon., Cantab., Dublin, or Durham.
 Blue silk (pale), trimmed with white fur, B.C.L. Oxon.
 Blue silk, lined with black silk, Mus. Bac. Cantab.
 Blue silk, lined with white watered silk, Mus. Bac., or Mus. Doc., London.
 Lilac silk, with white fur border, Mus. Bac. Oxon.
 Buff silk, lined with cerise silk, Mus. D. Cantab.
 White brocaded silk, lined with crimson silk, Mus. D. Oxon.
 Scarlet cloth, lined with black silk, D.D. Oxon. or Dublin.
 Scarlet cloth, lined with pink silk, D.C.L. Oxon. or D.D. or LL.D., Cantab.
 Black, lined with puce, King's College (Theological).
 Black, edged with blue silk, Lincoln.
 Black, lined with silver grey, S. Aidan's.
 Black, trimmed with orange, Lichfield.
 Black, trimmed with red cloth, S. Augustine's, Canterbury.
 Black, lined with mauve, S. Bees.
 Black, lined with maroon, Highbury.
 Black, lined with violet, Queen's, Birmingham.
 Black, trimmed with puce satin, Gloucester.
 Small black hood or tippet, Literate.

PART II.

Glossary.

Ablutions.—The ceremonial washing of the sacred vessels after Holy Communion (see page 131).

Abstinence.—See page 163.

Acolyte.—One who serves at the Altar. He arranges the Credence, lights the candles, moves the service-books at the proper times, receives the offertory in the alms-dish, hands the bread, wine, and water to the Priest, leads the responses at Low Celebrations, &c. Acolytes were formerly ordained to the office, and were presented with a candle as a symbol of their duties.

Advent.—The first season of the Church's year. Being a solemn and penitential season, all music and ritual of a jubilant character are omitted. The *Benedicite* is generally substituted for the *Te Deum* at Matins, and the *Dies Iræ* is often sung after Evensong on Sundays.

Two vases of flowers are, however, generally retained upon the Altar both on week days and Sundays.

Aisle.—That part of a church to the North or South of the nave, or main body, and separated from it by arches and pillars. (From *ala*, Latin for a wing.)

Alb.—A long white linen frock, with narrow sleeves, tied in at the waist by a white sash or girdle. It is somewhat looser and longer than a Rochet. One of the Eucharistic vestments.

All Hallows Eve.—The Vigil of All Saints.

All Saints.—A Feast held on Nov. 1, in commemoration of all the Saints of the Church, especially those that are unknown, and consequently not commemorated on other days of the year. It is the last great festival of the Church's year.

All Souls.—The faithful departed. All Souls' Day is Nov. 2, when Eucharists are offered, and the intercessions of the Church are made for the faithful departed. Colour, black.

Alleluia.—A Hebrew word, meaning, "Praise ye the Lord." Omitted during Septuagesima and Lent.

Alleluia Saturday.—The Eve of Septuagesima. So called because the word *Alleluia* is used for the last time on this day until the first Evensong of Easter.

Alleluiatic Sequence.—The ancient hymn, beginning, "The strain upraise," is so called.

Alms Bason.—The dish or tray in which the bags are placed after the offertory, and in which they are offered by the Priest on the Altar.

Altar.—A table of stone or wood, upon which the Christian Sacrifice is offered. The top consists of a single slab of stone, marked with five crosses, one at each corner, and one in the centre, representing the five wounds of Christ. It is covered with a waxed cloth (the cere cloth), a super-frontal (*q.v.*), and a fair linen cloth, at the time of Holy Communion.

Altars are always raised above the level of the church, and railed in. The High or principal Altar is at the East end.

Altar Curtains.—Curtains depending from rods at some height above and at each end of the Altar. Originally intended to keep draughts away from the candles.

Altar Steps.—These are generally 3, 5, 7, or 14 in number, without counting the foot-pace.

Amen.—A word meaning, "so be it," and signifying approval of, or assent to, what has gone before.

Amice.—An oblong piece of fine linen, with strings,

worn over the shoulders like a collar, and tied in front. A Eucharistic vestment.

Ampulla.—Another name for the *Chrismatory*. The cruets for wine and water are also called *Ampullæ*.

Angelus.—A short service or devotion, intended as a memorial of the Incarnate Word. It is so called from the opening sentence. The old English form consisted of three antiphons, three Hail Maries, and the Collect for the Feast of the Annunciation. It is said three times a day, at morning, noon, and evening. The following are the words of it :—

✠ The Angel of the Lord announced to Mary, and she conceived by the Holy Ghost.

Hail, Mary, full of grace ! The Lord is with Thee ; blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Behold the handmaid of the Lord ; be it unto me according to Thy Word. Hail, Mary, &c.

The Word was made Flesh, and dwelt among us. Hail, Mary, &c.

We beseech Thee, O Lord, pour Thy Grace into our hearts, that as we have known the INCARNATION of Thy Son JESUS CHRIST by the message of an Angel, so by His Cross ✠ and Passion we may be brought unto the Glory of His RESURRECTION ; through the same Jesus Christ our Lord. *Amen.*

Anglican Music.—A school or style of music originated by writers for the English Church services in comparatively modern times. It differs altogether from Gregorian music, and the ancient styles of the Church, both Eastern and Western ; and comprises a vast number of anthems, services, chants (single and double), and hymn tunes. Almost invariably these are written for four voices, and are intended to be sung with organ accompaniment. The Anglican chant is thought to have been invented by Tallis.

Annunciation, The.—A feast held on March 25 to commemorate the visit of the Archangel Gabriel to the B.V.M., to announce to her the Incarnation. Commonly called Lady-day.

Antependium.—Another name for a *Frontal*.

Antiphon.—A verse of Scripture which is sung wholly or in part before and after the Psalms and Canticles. It generally contains some appropriate reference to the season or day. *Anthem* is a corruption of the same word.

Antiphonal.—An adjective applied to the alternate singing or chanting of verses by the two sides of a choir. (See *Matins* and *Evensong*.) The word means voice against voice.

Apocrypha.—This term is commonly applied to certain books of Hebrew Scripture which the Church doth read for example of life and instruction of manners, but not for establishment of doctrine. They are not usually printed with the Bible, but are nevertheless read in church. Several of the lessons are selected from the Apocryphal books.

Apostles' Creed.—The Creed commonly used at Matins and Evensong. The oldest form of Creed in existence, and probably compiled by the Apostles.

Apparels.—Pieces of embroidery attached to the vestments.

Apse.—In untechnical language the apse is the semi-circular, or many-sided end of a church or chancel, and commonly forms the Sanctuary. Its roof is generally lower than that of the rest of the building, and is in the form of half a dome.

Articles, The Thirty-nine.—The Articles were first published in 1549, and then numbered forty-two. After undergoing several revisions they were settled in their present form by the Canons of 1604. The Articles, although containing an account of certain leading doctrines, are in no sense a Creed, and it is to the Prayer-book that churchmen go for an expression of their faith.

Ascension Day.—Or Holy Thursday. The fortieth day after Easter, Christ having passed forty days upon earth, between His Resurrection and His Ascension into Heaven.

Ascription.—The words at the end of the sermon, "Now to God the Father," &c.

Ash-Wednesday.—The first day of Lent. So called from the ancient practice of strewing ashes on the head in the penitential office of the day. In the Roman Church the custom still remains. Having absolved the people, the Priest blessed the ashes, and put it on their heads in the form of a cross, saying, *Memento quod cinis es, et in cinerem reverteris* ("Remember, that dust thou art, and unto dust shalt thou return"). The Communion Service is said on this day.

Aspergil.—A sort of brush for use in sprinkling the holy water.

Assumption.—The feast of the Assumption is kept on August 15. It commemorates the death of the B.V.M. A common name for this festival in the kalendar of the Eastern Church is the *Koimēsis* of the B.V.M. (a Greek word, meaning the falling asleep). The Roman Church teaches that her body as well as her soul was taken up to Heaven.

Athanasian Creed.—The Creed beginning, "Who-soever will be saved." Ordered to be said or sung at Matins on certain thirteen festivals in the year, instead of the Apostles' Creed. As it is arranged like a Psalm, and ended with the *Gloria*, it is often chanted antiphonally. It is not usual to sign the Cross at the end of this Creed.

"With respect to what are called the 'damnatory clauses' (the clauses, namely, 'Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly;' and, 'This is the Catholic Faith, which except a man believe faithfully, he cannot be saved), the Churches which adopt the Creed do not mean by them to imprecate curses, but to declare as a logical sequence of a true faith being necessary to salvation, that those who do not hold the true faith are in danger of perishing; as it is said (Mark xvi. 16), '*He that believeth not shall be damned.*'"—(*Waterland*).

Aumbry.—A recess or cupboard in the chancel for keeping the sacred vessels and other things in.

Baldacchino.—An architectural canopy, or dome over the Altar, as an insignum of honour. A portable canopy is often borne over the Host in processions, and in some countries also when It is taken to the sick.

Banner.—A standard hanging by cords from the top of a staff, which is commonly surmounted by a small Cross. It is generally embroidered with some appropriate design or figure, *e.g.*—a Lamb and flag, the Blessed Virgin, or the patron Saint of a church.

Baptismal Shell.—A scallop shell, either real, or of precious metal, used by the Priest for pouring the water on the head in Holy Baptism.

Baptistery.—A portion of a church set apart for the administration of Holy Baptism ; or a large receptacle for water, in which adults can be baptized by immersion. Baptisteries exist in various English churches.

Benediction.—A blessing. In giving a blessing, a Bishop makes the sign of the Cross with his right hand, having the thumb and first two fingers extended, and the remaining fingers turned downwards : a Priest, with all fingers and thumb extended.

Bidding Prayer.—A long prayer, ordered by the 50th Canon to be said before all sermons which are preached apart from other services. It contains petitions for royalty, nobility, lords, commons, magistrates, and also for the faithful departed ; and is quite distinct from the Collect for the 2nd Sunday in Advent, which is sometimes repeated, without authority, before a sermon, and erroneously called the Bidding Prayer.

Bier.—A carriage or framework of wood, used for carrying the dead at funerals.

Biretta.—A black cap of peculiar shape worn by the clergy in outdoor processions and services, and also in church. It is taken off at every mention of the Holy Name, and removed altogether by the preacher during his sermon. Not an ecclesiastical vestment.

Bishop.—The highest order of the ministry. His functions are to rule his diocese, adjudicate in his court, ordain Priests and Deacons, confirm, consecrate churches and cemeteries, &c.

Bishop's Ring.—A plain band of gold, with a sapphire, emerald, or ruby, worn on the third finger of the right hand.

Black-Letter Days.—Those minor holy days which are duly kept, but which have no special Collects, Epistles, and Gospels. They were printed in the old kalendars in black letters.

Black Rubric.—The rubric after the Communion Office in the Prayer-book, beginning: "Whereas it is ordained," &c. This rubric in no way contravenes the Catholic doctrine of the Real Presence. It merely prohibits any adoration of the Bread and Wine, *as Bread and Wine*, or of any physical and material presence of Christ's natural flesh and blood. It denies, in fact, that any chemical change in accordance with the ordinary laws of matter can take place at consecration.

The Roman Catholic Council of Trent speaks much to the same effect when it says, "The Body of Christ cannot be rendered present by change of place, as it would then cease to be in Heaven; for whatever is moved must of necessity cease to occupy the place from which it is moved."

Brawling.—Speaking or talking during service in a manner not authorized by the Prayer-book, or creating a disturbance in any way. It is a punishable offence, whether committed by clergy or congregation.

Breviary.—A collection of all the daily services of the Church in Latin.

Burse.—A sort of square pocket or case, in which the corporal and pall are kept when not in use. It is carried into the Sanctuary on the top of the veiled Chalice, and placed upright against the gradine during the Office.

Candlemas.—See *Feast of the Purification*.

Canon.—An ecclesiastical law or regulation passed by some council or synod regularly convened. Canon law, especially that relating to points of doctrine, and passed by the early synods, is binding upon all church people, unless expressly repealed.

The principal Canons of the Church of England were drawn up by Convocation in 1603-4. They are 141 in number, and are for the most part a digest of old Canons, with some new ones added. Every clergyman, when instituted to a benefice or licensed to a cure, promises canonical obedience to the Bishop—*i.e.*, obedience according to the Canons.

Canonical Hours.—These were eight offices said at seven separate hours of the day, in pursuance of the practice of the Psalmist, who said, "Seven times a day do I praise Thee." They were as follows:—

Nocturns, or Matins, properly a night office, but said immediately before daybreak.

Lauds, joined on to Matins, and forming one service with it.

Prime, said about 6 a.m., "the first hour."

Tierce, or Terce, at 9 a.m., "the third hour."

Sext, at noon, "the sixth hour."

None, at 3 p.m., "the ninth hour."

Vespers, about sunset, or in the early evening."

Compline, at bed-time.

These "hours" are still said in religious houses, and by devout people. Prime and Compline are often said also in churches, especially in the summer. Forms of these offices are to be found in most of the devotional manuals.

Each of the Seven Hours is said to commemorate some point in the Passion of Our Lord, which may be called to mind in the following lines by those who use the offices:—

At Matins bound, at Prime reviled,
Condemned to death at Terce,
Nailed to the Cross at Sext,
At None His blessed side they pierced :
They take him down at Vesper-tide,
In grave at Compline lay,
Who thenceforth bids His Church observe,
Her sevenfold Hours away.

Cantor.—One who commences the Psalms and Canticles, and leads the singing.

Cantoris.—The side of the choir on which the Cantor sits. The North side.

Cassock.—A long frock of stuff buttoned from the neck down to the feet, worn by every one, lay and cleric, engaged in or about Divine service. That of the clergy is generally confined about the waist by a cincture or girdle. Cassocks are ordinarily black ; but blue, purple, and red are also common, the last named being used on Sundays and festivals. A Bishop's cassock is violet : that of a doctor of divinity scarlet.

Catechumen.—A convert of the early Church, who was being instructed in Christian doctrine preparatory to Baptism.

Catholic.—There are two meanings to this word. In its original and secular sense it means *universal*. It is, therefore, correct to speak of the whole Church of Christ, in all its branches, Eastern and Western, as the Holy Catholic Church. But *catholic* has another and ecclesiastical meaning—viz., in agreement with the creeds, doctrines, dogmas, canons, traditions, and practices of the one undivided Church, as it existed before the separation of East and West. It is in this latter sense that we speak of a person as being a Catholic, that is to say, a baptized person who accepts the teachings and traditions of the early Church, as handed down to us from the time when it was undivided.

Romanists in this country are fond of applying the term *catholic* to themselves only, and in so doing Protestants back them up. But, inasmuch as there were

Catholics before ever the Latin Church divided itself from the East, and inasmuch as things Roman are not by any means necessarily things Catholic, it is clear that Romanists have no kind of right to a monopoly of the good old term.

Cemetery.—Means a sleeping-place.

Censer.—The vessel in which the burning incense is swung.

Ceremonarius.—The person whose duty it is to see to the orderly arrangement of the ceremonies in church.

Chalice.—A cup of precious metal in which the wine is consecrated at Holy Communion, and from which It is received by the faithful.

Chalice Veil.—A veil of cambric and lace for covering the Chalice when in use. The same name is also given to a veil of silk which covers the Chalice when not in use.

Chancel.—That part of a church separated from the Nave by the screen, and comprising the Choir and the Sanctuary. (From *cancelli*, Latin for little rails.)

Chasuble.—The sacerdotal or priestly vestment worn by the Celebrant at the Holy Eucharist. It is an oval or oblong vestment, richly embroidered, without sleeves, and having an aperture in the centre, through which the head of the wearer is passed. It hangs down in front and behind, and is open at the sides. It is embroidered with a large and peculiar cross, called the Y-cross, behind, and with a plain stripe in front.

Chimere.—A sort of cape, with armholes, but no sleeves. A Bishop's vestment. He should wear under it his Rochet, the sleeves of which appear through the armholes of the Chimere. The strange garment worn by certain English Bishops is a kind of Chimere with lawn sleeves sewed into the armholes, only these sleeves are full, while those of the Rochet are narrow. This is the black and white vesture profanely called the "Magpie."

Choir.—That part of a church containing stalls and

seats for the Clergy and Choir, in which they sit at choir offices.

Choir Office.—Any office said or sung in the Choir.

X P.—Two Greek capitals equivalent to Ch and R, the first three letters of the word Christ.

Chrism.—The consecrated oil used for anointing the sick, and at Coronations, Baptisms, &c. The white vesture placed by the Priest on a child at Baptism (to signify its being made white from sin) was called its chrissom, or chrism robe. If the child died before the mother was churchd again, it was buried in this robe.

Chrismatory.—A receptacle for holy oil, having three separate vessels, for Chrism, Confirmation oil, and Baptismal oil, respectively.

Churching.—Equivalent to the Purification of the Jews. An office in the nature of a priestly benediction, and hence performed only by a Priest. By the words "decently apparelled," the rubric intended that the woman should be veiled, as was formerly the custom. The office was anciently said near the church door: now it is more common for the woman to kneel near the chancel gate or the Altar rail, the Priest standing close before her. The Service may take place at any time when there is likelihood of a congregation being present. The congregation should not join in the Psalm.

The woman should receive the Holy Communion, if possible, and should make her offering then. It should be received in an alms-bag and offered on the Altar, whether there be Communion or not.

An unmarried woman cannot be churchd until she has done her penance.

Churchwardens.—There are generally two to every church having a parish or district, one chosen by the Incumbent, or Curate-in-charge, the other by the rate-payers in vestry assembled. A special meeting is held for their election, of which notice is given on the church door.

Their chief duties are:—to keep the church and churchyard in repair; to supply and keep in repair all things necessary for the services of the church; to keep order in the church and churchyard during service; to collect the offertory (which they then have control of jointly with the Incumbent); and to find seats for the congregation.

They may appoint sydesmen (*q.v.*) to assist them in their duties, and to act as their deputies.

They are the lawful custodians of all the movable property in the church; but cannot dispose of anything without the consent of the vestry. They have no right, however, to the custody of the key of the church, or of the organ, or of interference with the use of the bells. The control over all these things, and the general arrangement of the services, belong to the minister, who cannot be interfered with in any way by the wardens. As regards the officiating minister their office is, in fact, one "of observation and complaint" only, and not of control. Their complaints should be made to the Ordinary.

In all matters they should move conjointly. One cannot act without the other.

Ciborium.—A kind of Chalice with a lid for holding the Reserved Sacrament. Also used for holding the Hosts during the Communion of the faithful when they are very numerous.

Cincture.—A girdle worn by the Clergy round the waist, outside the cassock.

Circumcision, The.—A feast held on New Year's Day, to commemorate the Circumcision of our Blessed Lord, and His active obedience to the Jewish Law.

Collect.—A short prayer, generally consisting of one sentence only, which *collects*, or summarises the petitions of the day, or of the people.

Commination.—A penitential service used on Ash Wednesday. The word means a threat. The curses contained in Deut. xxvii. against impenitent sinners are

read, and the congregation answer Amen to every sentence, as acknowledging the justice of it. The 51st Psalm should be *said*, not sung. An Office under this name has existed from the earliest days of the Church. Those who were guilty of grievous sins were put out of the Church until, upon their repentance, and after long trial, they were restored to full communion.

Common of Saints.—A hymn or service suitable for any one, or common to all, of a class of Saints, such as virgins, or martyrs.

Conception of B. V. M.—A feast held on December 8.

Confirmation.—Means strengthening. By this Sacrament the seed of spiritual life sown at Baptism is strengthened and added by the laying on of hands. The rubric says that children of competent age who can say the Creed, the Lord's Prayer, the Ten Commandments and the Catechism are to be brought to the Bishop.

With regard to the question of competent age, there is no authority for deferring Confirmation until fifteen or older. It was the custom in the early Church to confirm infants, and all who were baptized, whatever their age; and it is still the rule in the Oriental Churches that all children shall be confirmed *before* they are seven years old. Our Prayer-book bears witness to the ancient practice in the opening address of the Service, in the words, "None *hereafter* shall be confirmed, but such as can say the Creed," &c., implying that formerly it had been customary to confirm those who could *not* "say," &c. In the Roman Church children are confirmed at seven years old and upwards.

In the Service the baptismal vows are first renewed, and then Confirmation is administered. The words should be repeated to each candidate by the Bishop, who should lay on his *hand*, not hands. The proper colour for this service is white.

The baptismal name of a person may be changed at

Confirmation, just as the registered name may be changed at Baptism.

Cope.—A vestment worn in processions and at solemn functions. It is semicircular when open, and has no "shaping" to fit the shoulders or figure. It is simply thrown over the shoulders like a shawl, and fastened in front by a clasp. It has a flat embroidered hood.

Corporal.—A small white linen cloth spread on the Altar, and upon which the Sacred Vessels are placed at Holy Communion.

Corpus Christi.—The Latin for "the Body of Christ." The Feast of Corpus Christi in honour of the Blessed Sacrament occurs on the Thursday after Trinity Sunday.

Credence.—A table of wood or stone at the South (or North) side of the Sanctuary, sometimes let into the wall. Used to hold the Sacred Elements and Vessels, and the service-books.

Crosses.—Are of various kinds. The Greek cross is upright, thus $+$. The Latin cross is similar, but having the perpendicular beam extending further in a downward direction. The cross of S. Andrew is diagonal, thus, \times . The Maltese cross has eight points, thus, ✠ . The Tau cross is like the Greek capital of that name, thus, T . The Y cross is like the letter of that name. The cross of Constantine is a kind of monogram composed of two Greek letters, X and P , the stem of the P intersecting the X perpendicularly (*see X P.*).

Cross of Calvary.—A Cross of wood, metal, or stone, upon three steps.

Crozier.—A Cross or Crucifix (*q.v.*), mounted on a staff, and carried before an Archbishop as a sign of his authority.

Crucifix.—A representation, carved, sculptured, or moulded, of our Blessed Lord hanging upon the Cross.

Cruets.—The two vessels (of glass, silver, or gold) used for holding the wine and the water for Holy Communion, and from which the chalice is supplied.

Curate.—In the Prayer-book (for instance, in the prayer for all Bishops, Priests, and Curates) this word is identical in purport with the French word *Curé*, and means an incumbent, or any one having a cure of souls; but commonly it means any clergyman (Priest or Deacon) regularly licensed by the Bishop to assist another in his duties, or to the temporary charge of a church, parish, or district. In the latter case he is called the curate-in-charge.

Dalmatic.—A frock of silk or stuff, with wide but short sleeves, and richly embroidered, worn by the Deacon or Gospeller at the Holy Eucharist.

Deacon.—One ordained to the lowest degree in Holy Orders. He may assist the Priest at the Altar, administer the chalice, baptize, say all choir offices, and also preach, if licensed to do so by the Bishop. But he cannot celebrate the Holy Communion, or give absolution, or a blessing. A Deacon sometimes says the benediction in the form of a prayer. He wears his stole over the left shoulder, and tied under the right arm. At the end of a year Deacons generally proceed to Priest's Orders.

Decani.—The Dean's side of the choir, the South side.

Dedication Festival.—A festival held yearly in commemoration of the consecration of a church. This term is often misapplied to the Patronal festival, or feast of the patron saint.

Diaconate.—The order of Deacons.

Dies iræ.—The first two words ("Day of wrath") of a Latin hymn, the authorship of which is uncertain. It is the proper *Sequence* in the burial office, and is much used in the Advent season in our Church. The beautiful music that has been wedded to this sublime hymn, by the late Dr. Dykes, will probably live as long as the immortal words themselves.

Diptych.—The same as a Triptych (*q.v.*), but consisting of two panels only.

Dirge.—A Service for the faithful departed held on

All Souls' Day. The word is a corruption of *Dirige* ("Direct Thou"), the first word of the Antiphon.

Dispensation.—A formal licence, granted by ecclesiastical authority, to do or to leave undone something which is not ordinarily permitted by accepted canons and laws. For instance, a dispensation from fasting granted by a Priest to a parishioner, upon sufficient grounds shown.

Dominica in Albis.—The first Sunday after Easter. So called because on this day the newly baptized laid aside their white robes. The whole title is *Dominica in Albis depositis*.

Dominical Letter.—The letter of the alphabet which marks the Lord's Day in the kalendar.

Dossal.—A hanging at the back of an Altar or stall.

Double.—A feast on which the Antiphon is repeated before and after the solemn Canticles.

Doxology.—Any form, or verse, in which glory is ascribed to God, or to the Blessed Trinity. For instance, the *Gloria in excelsis*, and "Therefore with the Angels," in the Communion Office; the *Gloria* at the end of every psalm; the Ascription after a sermon; the end of the Lord's Prayer, as given by S. Matthew; and many others, occurring in the New Testament. Metrical doxologies are also common. At the end of the old office hymns a doxology is generally found in the same metre as the hymn itself.

Duplicate.—To celebrate Holy Communion more than once on the same day. By Canon law it is not legal for a Priest to duplicate except on Christmas Day.

Eagle.—See *Lectern*.

Easter Eve.—On this day the Holy Eucharist is not celebrated before noon, though after mid-day the first Easter Communion is sometimes celebrated by anticipation.

Easter Day.—"Is always the first Sunday after the full moon, which happens upon or next after March 21st :

and if the full moon happens upon a Sunday, Easter Day is the Sunday after.

Easter Communion.—Every churchman is bound by the Prayer-book to communicate at Easter, and twice, at least, in the year besides. Easter Communion should be made, if possible, on Easter Day; but may, if necessary, be put off to some other day not later than Low Sunday.

Easter Offerings.—Gifts in money or kind given in accordance with ancient custom to the Priest by the faithful at the season of making their Easter Communion.

Eastern Church.—The Greek, Russian, Coptic, Armenian, Syrian, and Malabar Churches, are those usually spoken of collectively as Eastern. But in strictness, the term "Eastern" or "Oriental Church" is applied only to the Græco-Russian Church in communion with the Patriarch of Constantinople.

Elements.—The bread, wine, and water for the Holy Sacrifice.

Ember Days.—The Wednesdays, Fridays, and Saturdays succeeding the first Sunday in Lent, Whitsun Day, September 14 (the Feast of the Exaltation of the Cross), December 13 (the Feast of S. Lucy). Ember means a regular order, or course, these seasons occurring regularly every quarter. The Ember days are fasts, and are intended for prayer for the Priests and Deacons who are ordained at these seasons.

Epiphany.—This feast is kept on Jan. 6. The word means manifestation. It commemorates the manifestation of Christ to the wise men, by means of the star in the East. The old English name for it is "Twelfth Night" (after Christmas), signifying the end of Christmastide.

Epistle Side.—The South side.

Epistoller.—The sub-deacon, or other assisting clergyman who reads the Epistle at a High Celebration.

Erastian.—A term commonly applied nowadays to a person who advocates the too great subjection of the

Church to Parliament, the secular law courts, and the state. Erastus was a German, who held that the Church should be governed by the state in doctrinal as well as temporal matters.

Eucharist.—A name universally applied to Holy Communion. Literally, a giving of thanks.

Evangelical Canticles.—The Canticles taken from the Evangelists—viz., the *Benedictus*, *Magnificat*, and *Nunc Dimittis*.

Eve.—The evening before a festival. Every festival has an Eve. (See *Feasts* and *Vigils*.)

Ewer.—A vessel used for filling the Font.

Exaltation of the Cross.—A festival held on Sept. 14 (called also *Holy Cross Day*) to commemorate the erection or elevation of the true Cross, before the faithful at Jerusalem by S. Helena (A.D. 335) in a church which she had built for the purpose of holding it, together with the Holy Sepulchre. (See *Invention of the Cross*.)

Exhortation.—Each of the addresses, beginning, "Dearly beloved," &c., in Matins, Evensong, and Holy Communion, is so called.

Extreme Unction.—The ceremony of anointing a person lying dangerously ill, or at the point of death. Oil was smeared upon the forehead, or breast, with the sign of the Cross. This Sacrament, which has existed from Apostolic times, is still perfectly valid in the Church of England. (S. James v. 14.)

Faculty.—An order from the Bishop, or his Chancellor, granting some privilege not existing by Common Law. A faculty is necessary before any important alteration or addition can be made to a church, such as the erection or removal of an organ, or of a monument.

Fair linen cloth.—Another name for the lawn chalice veil.

Fair white linen cloth.—A white cloth covering the top of the Altar, and hanging down at the ends. It is embroidered with five crosses, symbolical of the five Wounds.

Faithful, The.—All baptized Christians.

Faldstool.—A corruption of the Italian word *faldistorio*. A kneeling desk (originally made to fold up), at which Litanies are said, or sung.

Father.—A title given to any parish Priest, but more properly to a Priest who is a member of a religious community.

Feria.—Any day which is not a feast or a fast.

Fish, Figure of a.—This figure, often seen in church decorations, represents a monogram in use among the early Christians, and found in the catacombs of Rome and elsewhere. The monogram consists of the initials of five Greek words, signifying, Jesus Christ, Son of God, Saviour (Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ). These initials happen to compose the word ἸΧΘΥΣ (*ichthus*), the Greek for a fish, and sometimes this monogram is represented by the figure of a fish, both anciently and in our own day.

Foot-pace.—The common name for the *Predella*.

Frontal.—The covering which hangs down over the whole of the front of an Altar.

Gaudete.—The third Sunday in Advent is so called.

Genuflexion.—A temporary bending of the knee, as distinguished from actual kneeling.

Girdle.—A cord for the waist, sometimes with tassels.

Good Thursday.—Maundy Thursday.

Good Friday.—The last Friday in Lent, upon which we commemorate the death of our Lord. It is the most solemn of all fasts. On this day the Altar is entirely stripped of its hangings and its ornaments, including the Cross. Holy Communion is not celebrated on this day, or on Easter Eve before noon. The reason for this does not appear to be very clear ; but is thus stated by the *Church Times*:—"The Eucharist is a festival of thanksgiving, and so is felt to be less appropriate to the great day of mourning than to any other in the year. And the idea of the Church, in all its principal anniversaries, is to treat them not as bare commemorations

of the past, but as if the events they record were actually happening before our eyes ; so it is accordingly felt that when the Great High Priest is Himself making the One Oblation on the Cross, His earthly deputies must lay down their office and suspend their functions." In most churches the Communion Office as far as the prayer for the Church is said.

Other services peculiar to Good Friday are the *Reproaches*, the *Way of the Cross* (frequently held out of doors with a procession), and a series of addresses or meditations (with Passion hymns) on the *Seven last Words* from the Cross. This latter service lasts from noon to 3 p.m., and is called the service of the "Three Hours' Agony," or "The Three Hours."

Gospel Corner.—The N.W. corner of the Altar.

Gospeller.—The Deacon, or assisting clergyman, who reads the Gospel at a High Celebration.

Gospel Lights.—Two lighted candles, carried by Acolytes during the reading of the Gospel.

Gradine.—A ledge at the back of the Altar, and attached to the wall or reredos, upon which are placed the candlesticks, flowers, and other ornaments. There are sometimes two or more Gradines. A Gradine is often incorrectly called a Super-Altar.

Gradual.—1. A book of all the music of the Mass.
2. A portion of Scripture sung immediately after the Epistle. In festal seasons it ends with *Alleluia*, and is followed by the Sequence. In penitential seasons the *Alleluia* is omitted, and other verses of Scripture, called the *Tract*, are substituted. The name Gradual is derived from the place at which it was chanted, and which was either the *ambo*, or chanting pulpit, which is approached by steps (*gradus*), or the steps themselves, whether of the *ambo*, or of the Altar.

Gradual Psalms.—The fifteen Psalms 120-134. The origin of the name is uncertain.

Greater Lent, The.—From Septuagesima to Ash Wednesday.

Gregorian Music.—See page 134.

Gremial.—An apron worn by a Bishop at Holy Communion, when he is not celebrating.

Grille.—Another name for the Chancel-screen.

Guild.—A society formed for any purpose, sacred or secular.

Heretic.—A person who will not follow the teachings of the Catholic Church, but who prefers to choose his own way in matters of religion. Heresy means a choice, and it is not always perceived that a heretic and a Protestant are much the same thing.

Holy Innocents.—Or Childermas Day. December 28. —A feast to commemorate the slaughter of the Innocents by Herod. Violet is the colour for Innocents' Day, as symbolising the grief and mourning referred to in the first morning Lesson and the Gospel.

Holy Name.—This is a festival held on August 7, in honour of the Holy Name of Jesus. "This is the name which we should engrave in our hearts, and write upon our foreheads, and pronounce with our most harmonious accents, and rest our faith upon, and place our hopes in, and love with the overflowings of charity, and joy, and adoration."—(*Jeremy Taylor.*)

Holy Rood.—Any representation of the Cross.

Holy Saturday.—Easter Eve.

Holy Thursday.—Ascension Day. Not to be confounded with the Thursday in Holy Week.

Holy Water.—Consecrated water into which blessed salt has been placed as a symbol of incorruption.

Holy Week.—The week before Easter.

Homilies, The.—These are a collection of sermons in two books appointed to be read in churches, the first published in 1547, and the second in 1562. They are still occasionally read in church as sermons.

Host.—The Blessed Sacrament under the form of Bread. A name also applied to the Altar-breads, or Wafers. (From the Latin word *hostia*, a victim.)

Housel.—The Blessed Sacrament.

Houselling Cloth.—A large cloth spread on the Altar rail before the people, while actually receiving.

I. H. S.—Three Greek capitals equivalent to I E S, the first three letters of the Greek word for Jesus. Said also by the Jesuits to be the initials of *Jesus hominum Salvator*.

Incense.—Where incense is used, it is offered as follows:—

In Holy Communion three times, viz.—at the Introit, when the Altar is censed by the Celebrant; at the Gospel, when the Book is censed by the Deacon; at the Offertory, when the Oblations, and the Altar, and the Clergy, and the People are censed. This is called “censing persons and things.”

At funeral Celebrations the corpse is generally censed by the Priest, at the Introit, the Gospel, and the Oblations.

At Solemn Vespers, the Altar is censed at the *Magnificat*.

Incense is made of sweet smelling barks, gums, and spices, such as cascarilla bark, gum *thus*, gum *benzoin*, &c.

Incumbent.—The holder of a cure of souls, whether rector, vicar, or perpetual curate.

Induction.—The formal mode of placing a clergyman in possession of a living to which he has been presented.

I. N. R. I.—Initials of the Latin version of the “accusation” over His head upon the cross, *Jesus Nazarenus Rex Judæorum* (“Jesus of Nazareth, the king of the Jews”).

Instruction.—A short practical address, or lecture, generally upon some point of Catholic practice.

Intone.—To recite or chant upon one note, with inflections of the voice at stated places, according to certain rules. The clergyman intones the prayers, epistles, gospels, &c. The practice of intoning has existed in the Church from the ancient days of the Jews.

Introit.—A portion of a Psalm, with an Antiphon, and the *Gloria*, sung by the Choir as soon as they have reached their seats in procession, and while the clergy are going up to the Sanctuary before a Celebration. The *Introit* changes with the seasons.*

Invention of the Cross.—Or, the finding of the Cross. A feast (May 3) to commemorate the finding of the true Cross by S. Helena (A.D. 326).

This historical fact is attested by S. Cyril of Jerusalem, S. Ambrose, S. Chrysostom, and S. Paulinus, besides many secular writers. S. Helena, mother of Constantine the Great, was converted to Christianity at the age of sixty-three, and then made a pilgrimage to Jerusalem. Here she caused to be removed certain buildings which covered the spot where the Holy Sepulchre was. After digging to a considerable depth the sepulchre was found, and near it the three Crosses, with the Title lying separate. One portion of the Cross was retained at Jerusalem, a second removed to Rome, and a third to Constantinople. The last was removed to Paris in the thirteenth century, where it now lies in the *Sainte Capelle* (see *Exaltation of the Cross*).

John E. ante Port. Lat. S.—May 6.—A feast to commemorate an event in the life of S. John, when he was cast by Domitian into a cauldron of boiling oil before the Latin Gate of Rome, but came out unharmed.

John Baptist, Nativity of S.—June 24.—S. Augustine explains that the Church keeps the feast of the birth as well as the death of this Saint, because S. John was sanctified in his mother's womb.

John Baptist, Beheading of S.—A.D. 32.—Aug. 29.—He is esteemed a Martyr, although not one properly speaking.

Kiss of Peace.—Sometimes given at Holy Communion before the Gospel, by the Celebrant to the Gospeller. (See 1 Cor. x. 17.)

* Collections of the *Introits* are published.

Lady Chapel.—A chapel dedicated to Our Lady, generally behind the High Altar.

Lady Day.—The feast of the Annunciation.

Lamb and Flag.—A symbolical representation of our Saviour under the form of a Lamb, holding with its right foot a small white flag, charged with a red Cross.

Lammas.—A corruption of the old English for “loaf mass.” At the feast of S. Peter-in-Chains it was the custom to bring offerings in kind, loaves, to church, representing the first fruits of the harvest.

Lay Reader.—A layman licensed by the Bishop to conduct services in Mission-rooms (but not in Mission churches, or any consecrated buildings), and to do other parish work.

Laymen may read the lessons at any Choir Office, and sing or say the Litany as far as the Lord’s Prayer. Cases have also occurred in which the Epistle in the Communion Office has been read by a layman.

Lectern.—A reading-desk. The stand at which the lessons for the day are read. The figure of an eagle is often used as a support for the Lectern, to symbolise the flight of the Gospel message over the world. Originally the eagle was used for the book of the Gospels alone.

Lectionary.—A collection or selection of readings. A collection of those passages of Scripture which are read as lessons for the day.

Lector.—One who reads the lessons.

Lent.—The Spring fast, from the old Saxon word, *lenten*, meaning Spring.

According to Sarum use all crosses, crucifixes, and pictures are veiled in dull white or ash-coloured *crêpe* from the first Monday in Lent until Easter, with the exception of Palm Sunday. But the Roman use does not veil until Passion-tide (*q.v.*).

The first Sunday in Lent was called *Invocavit*, the second, *Reminiscere*, the third, *Oculi*, the fourth, *Latare*, the fifth, *Judica* (in each case from the first words of the *Introit*.)

It is usual to remove the flower vases from the Altar on week-days in Lent.

Litany.—A Litany means a prayer, and should, therefore, be sung kneeling or in procession.

Literate.—One ordained to Holy Orders without possessing a University degree, or a Theological College diploma, but who must, nevertheless, have passed the Bishop's examination like other candidates.

Liturgy.—As commonly used, means any regular formulary for use in public worship; but the word is properly applicable only to the service of the Holy Eucharist, as handed down to us in all essential particulars from Apostolic times.

Low Sunday.—The Sunday after Easter. Said to be so called from its contrast with the High Festival of Easter Day.

Lych-gate.—Means the gate of the dead (from *lich*, a dead body). Originally intended for the accommodation of mourners, while waiting for the arrival of the clergy and procession from the church at funerals.

Maniple.—A kind of scarf, shaped like a stole, but much smaller, worn on the left arm over the alb, and hanging down about eighteen inches. It has fringe at the ends, and is embroidered with three crosses.

Mass.—The term applied in all Christian countries to the Christian Sacrifice. It was used in the Prayer-book after the Reformation. The derivation of it is uncertain; but it is probably the same word as *Missa*, the Latin name for it, which is said to have arisen from the words, *Missa est* (meaning, "the congregation is now dismissed"), which occur at the end of the Latin rite. This word, in its turn, is said to be the same as the Hebrew word, *Missah*, a sacrifice.

Maundy Thursday.—The Thursday in Holy Week. Upon this day the Institution of the Blessed Sacrament is commemorated. It is said to be called "Maundy," from the first word of the first Antiphon, *Mandatum novum do vobis*,—i.e., "A new commandment

I give unto you." Holy Communion is celebrated with every solemnity. The organ, which is generally silent during the week, is played again. Evensong is said without chanting. According to the Roman use the Altar is hung with white, and the crosses veiled in the same colour at the Celebration (but then only).

Meditation.—A meditation is a conversation of the mind and heart with God ; an application to religious devotion of the three powers of the soul—the memory, the understanding, and the will. Meditations are sometimes uttered aloud in the public services of the Church—*e.g.*, at Holy Communion.

Metrical Litany.—A Litany in metre, or verse.

Miserere.—The first word of Psalm li. ("Have mercy").

Missal.—A volume containing the whole service of the Mass, with the various Introits, Collects, Epistles, Gospels, &c., for the year.

Mitre.—The ceremonial head-dress of a Bishop.

Monstrance.—A small tabernacle in which the Host is exposed to view. No longer used in the English Church.

Morse.—A clasp used to fasten the cope in front.

Mothering Sunday.—See *Refreshment Sunday*.

Mundatory.—Same as the Purificator.

N or M.—These letters in the Catechism are "thought to stand for 'N or NN' = *Nomen vel Nomina* = 'Name or Names.' In all Latin office-books 'N' is put wherever a name should follow, as, 'our Bishop N,' 'our King N,' &c."—(*Church Times*.)

Nave.—The main central body of a church in which the congregation sits, and generally having an aisle on each side. (From *navis*, a ship.)

Navicula.—The incense boat.

Nicene Creed.—So called from being settled at the Council of Nicæa in 325 A.D. But the tenet concerning the Divinity of the Spirit was added at a later council of Constantinople.

Nowell.—1. An old name for Christmas. 2. A carol or song of praise. Nowell is the English way of spelling *Noël*, which is derived from *Natale*, a birthday. The notion that the word is *Novella*, news or tidings, is a mistake.

Oblation.—See *Holy Communion*.

Octave.—The eighth day of a festival. It is common however, to use the expression “during the Octave,” meaning, in such case, the whole period of eight days.

Ordinal.—That part of the Prayer-book containing the Offices for the ordination of Bishops, Priests, and Deacons.

Ordinary.—A Bishop, or other ecclesiastical authority, who has ordinary jurisdiction.

Ordinary and Canon.—The Ordinary and Canon of the Mass is the whole of the Divine Liturgy. The Ordinary includes those parts of the Office up to the Consecration where the Canon begins. (See *Holy Communion*.)

Orphrey.—A band of embroidery, used to ornament the vestments.

O Sapientia.—This day derives its name from the first of the Greater Antiphons, which are sung before and after the Magnificat during the last eight days of Advent. They were commonly called the O's, because each of them begins with the word O. The mention of these Antiphons in the Kalendar is a good example of the intention of the Prayer-book concerning many ancient uses, which were to be retained, although not specially provided for by the rubrics. The first words of the others are:—December 17th, *O Adonai*; 18th, *O Radix Jesse*; 19th, *O Clavis David*; 20th, *O Oriens*; 21st, *O Rex Gentium*; 22nd, *O Emmanuel*; 23rd, *O Virgo Virginum*.

Osculatory.—Another name for the *Pax*.

Ostensary.—Another name for the *Monstrance*.

Our Lady.—A term of dignity and honour applied

in all Christian countries to the Blessed Virgin, and retained in the Prayer-book.

Oxford Movement.—A religious movement begun at Oxford in 1833, by Newman, Keble, Pusey, Froude, Isaac Williams, and others, which was the real commencement of the Great Catholic Revival in this country. Keble's Assize sermon, on "National Apostasy," preached July 14th of that year, is said to have been the first step in the movement.

The "Tracts for the Times," which followed, and especially Tract XC., by Newman, created a stir which put new life into the Church of England. Slowly, at first, but gradually and surely, a transformation was commenced which is still going on more vigorously than ever. The views put forth in these tracts were moderate in tone, and in our day are far exceeded in boldness and catholicity by the writings of many who are considered far from extreme men. Among the chief things taught were a more definite and exalted idea of the Sacraments, baptismal regeneration, the Eucharistic Sacrifice, the value of tradition, &c.

The last of them (Tract XC.) was the most important. Its object was to show that the XXXIX. Articles, "the off-spring of an un-Catholic age, are, to say the least, not un-Catholic, and may be subscribed by those who aim at being Catholic in heart and doctrine."

"No sober-minded and well-informed person would now dream of contradicting the main point of this assertion."

The short-sighted policy pursued by the University authorities with regard to these tracts led to the secession of some of Newman's friends, and ultimately (in 1845) of himself also.

Ritualism, though the natural outcome of the Oxford movement, was no part of the Tractarian programme, and did not make its appearance until years afterwards.

Pall.—A square card, covered with silk on the top, and fine linen underneath. Used to cover the chalice.

Palm Sunday.—Called also "Branch Sunday,"

and "Willow Sunday." The sixth Sunday in Lent. This day commemorates the entry of Our Lord into Jerusalem, when the people strewed the way with palm branches, and cried "Hosanna!" It is the custom on this festival to decorate the Altar with palms, and to carry them in processions, and to distribute them to the congregation, either at the chancel steps or at the doors of the church. All these palms have previously been blessed, or consecrated, by the Priest. In the ritual of Heaven, as seen by S. John, we are told that the great multitude, in white robes, stood before the throne with palms in their hands. (Rev. vii. 9.)

On Palm Sunday, according to English use, the crosses, pictures, and figures, which have been veiled since the first Monday in Lent, are unveiled until after Evensong. According to Roman use the Cross is still carried veiled.

Paraclete.—Another name for the Holy Ghost. One who is invoked to aid and comfort.

Paschal.—Relating to Easter.

Paschal Candle.—A lighted taper placed upon the ground on the Gospel side of the Altar at Eastertide, as a special mark of joy.

Passing Bell.—A bell tolled in the church when a soul is passing away, to obtain the prayers of the faithful on behalf of the departing spirit. Enjoined by Canon Law.

Passion Flower.—This flower is an emblem of the Passion. In the centre is the Cross; the stamens are the hammers; the styles, the nails; the circle, the crown of thorns; the radiance, the glory around the head of our Lord; the tendrils, the cords with which He was bound; the ten petals, the ten Apostles (Peter who denied, and Judas being absent); the leaf, the spear; and its five points, the Five Wounds.

Passion Sunday.—The fifth Sunday in Lent, and the first day of Passion-tide. Called also *Judica*.

Passion Week.—The week following Passion Sunday.

Passion-tide.—The last two weeks of Lent (beginning with Passion Sunday), in which our Lord's Passion is commemorated. During Passion-tide, according to Roman use, all crosses, pictures, and figures are veiled with purple *crêpe*, except on Maundy Thursday, when white veiling is substituted until the Celebration is over. According to English use, as already mentioned, they are veiled with dull white or ash colour during Lent and Passion-tide, except on Palm Sunday.

Pastoral Staff.—A staff like a shepherd's crook, carried before a Bishop or Archbishop.

Paten.—A plate of precious metal, on which the Bread is consecrated at Holy Communion, and from which It is received by the faithful.

Pater Noster.—The Lord's Prayer.

Patronal Festival.—The feast of the patron saint of a church.

Patron Saint.—The saint to whom any church or individual is dedicated, or who is reputed to be the special protector of any country, or community, or trade, or person.

Pede-cloth.—A carpet for the Altar steps.

Penitential Psalms.—These are the 6th, 32nd, 38th, 51st, 102nd, 130th, and 148th. They are all used in the services for Ash Wednesday.

Pentecost.—See *Whitsun Day*.

Peter ad vincula, S.—Or S. Peter in chains. August 1. A Feast to commemorate the miraculous deliverance of S. Peter from prison.

Perpetual Curate.—A Priest who is presented to a charge in the same way as a Vicar or Rector, but who only receives a fixed stipend, the tithes in such cases generally going to a lay impropriator.

Piscina.—A stone bason, with a drain-pipe attached, fixed in the wall, and used by the Priests at the *Lavabo*.

Plainsong.—See page 135.

Pome.—A globular vessel of metal, which is filled with hot water, and used by the Priest to warm his hands

by in cold weather, before and during the Celebration. (From *pomum*, Latin for an apple.)

Precentor.—A choir-master, or director of the music in a choir.

Predella.—The uppermost step of the altar, forming the superficies upon which the Altar stands. Altars in side chapels frequently stand on a predella, or footpace only.

Priest.—One holding the sacerdotal office, the second of the three orders of Christian Ministers. His chief duties are to offer the Holy Sacrifice of the Altar, to give absolution, to give the priestly blessing at marriages, churchings, and at other services of the church.

Processions.—The general rule observed in processions is, that those holding positions of greater dignity shall walk behind those occupying positions of lesser dignity; or, in other words, that the order of dignity shall proceed upwards from the first part of the procession to the last.

Thus the order of a simple procession to the stalls at a choir-office, would be:—1. Cross-bearer; 2. Choir-boys; 3. Choir-men; 4. Preacher of the day; 5. Incumbent (as the representative of the Bishop). Or the last two may walk together. If the Bishop is present, he walks last; but not so a Dean.

But in simple processions to the Holy Communion, the Celebrant comes last, whoever he may be, "even if the junior curate in the diocese."

The proper order of a full procession to a High Celebration is as follows:—1. Cross-bearer; 2. Candle-bearers; 3. Thurifer; 4. Acolyte with Incense-boat; 5. Sub-deacon; 6. Deacon; 7. Celebrant; 8. Choir-boys; 9. Choir-men; 10. Non-officiating clergy who are going to sit in the chancel, in their order of dignity.

Processions round the church start from the chancel, going ordinarily down the South aisle and up the nave. But in litanies and penitential processions, they proceed down the North aisle, and back through the nave.

The Cross-bearer, or leader of the procession, should regulate his pace according to the length of the hymn or Litany sung. He should note beforehand some point about half-way along the route to be traversed, and so arrange that the middle verse of the hymn or Litany is sung at that point. The singing should be finished *before* the choir begin to move into their stalls. All hurrying and scrambling at the end should be carefully avoided.

Proper of Saints.—Special hymns for any particular Saint.

Proper of the Season.—Special hymns for any particular season, other than Epiphany and Trinity. The hymns for these two seasons are called the “Ordinary of the season.”

Protestant.—A term originally applied to the adherents of Luther, from their protesting against the decree of the second Diet of Speier in 1529, and afterwards used in England to describe all those who *protested* against the Romish supremacy, and the errors of the Church of Rome. But the word has long ago come to mean anybody or anything who or which is non-Catholic ; or, as the *Church Times* puts it, anything which is “born of mere human invention and self-will.” Hence the term applies to Atheists, Freethinkers, Shakers, &c., and their practices, as well as to the Puritans of the English Church. The same paper pungently remarks that “it is the Protestantism, rather than the Popery, of the Church of Rome which is its worst fault.”

Purification of B. V. M.—Feb. 2. “The Purification is a double feast, partly in memory of the Virgin’s purification (this being the fortieth day after the birth of her Son), which she observed according to the Law (Lev. xii. 4), though she needed it not ; but chiefly in memory of our Lord’s presentation in the Temple, which the Gospel for the day commemorates. . . . In the Western Church it has usually been known by the name of

'Candlemas,' from the custom, which still prevails throughout the Latin Communion, of lighting up churches with tapers and lamps, in remembrance of our Saviour having been declared this day by Simeon to be 'a light to lighten the Gentiles.'"

Purificator.—A linen cloth used for wiping the sacred vessels.

Pyx.—A small box generally of gold or silver, in which the Blessed Sacrament is carried to the sick and dying.

Quicunque.—The Athanasian Creed is commonly called the *Quicunque* (the Latin for "whosoever," its first word).

Quinquagesima.—Or fiftieth. Exactly the fiftieth day before Easter. The Sunday before Lent.

Reading in.—The first formal reading of Divine Service by a new incumbent, in the presence of a competent witness—a legal requirement.

Rector.—See *Vicar*.

Red-letter Days.—Those greater festivals for which special Collects, Epistles, and Gospels are provided in the Prayer-book. So called, from being printed in the kalendar in red letters.

Refreshment Sunday.—The fourth Sunday in Lent, or *Lætare*. "This Sunday is called both by East and West *Mid-lent Sunday*. In the West it is also termed *Refection Sunday*, or *Refreshment Sunday*, partly because the Gospel for the day relates the feeding of the five thousand, partly because it was observed as a little carnival between the two halves of Lent; as now the *Mi-Carême* in Paris is an occasion of great gaiety and splendour.

"In Rome it is the *Sunday of the Golden Rose*, from the benediction on this day of that token of the Pontiff's approbation, which is usually presented to the most distinguished individual then at Rome, but occasionally is sent to some foreign potentate or other eminent personage."—(*Lives of the Saints*.)

It is also called *Mothering Sunday*, and for this name two reasons are given. First, and most probably, because the whole of the Epistle for the day speaks of us being the children of our mother, Jerusalem above, "which is the mother of us all;" and, secondly, because of a custom once prevalent among people belonging to outlying churches and chapels of ease of paying a visit to the mother church on this day.

Reproaches.—A collection of remarkable and impressive passages from the prophet Micah, interrupted here and there by an ancient form of *Kyrie*, "Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us." The Reproaches were formerly sung in place of the Introit on Good Friday; but now generally form a solemn separate service on that day.

Requiem.—A musical Celebration for the dead, or at a funeral. So called from the opening words of the Introit, *Requiem æternam dona eis, Domine*—i.e., "Grant them, Lord, eternal rest." (2 Esdras ii. 34.)

Reredos.—A carved or sculptured screen at the back of the Altar, reaching to some height above it, and frequently extending the whole width of the Sanctuary.

Reserved Sacrament.—Portions of the Consecrated Bread and Wine reserved after a Celebration, generally for the purpose of communicating sick persons. Lamps are kept burning in the Sanctuary of churches in which the Holy Sacrament is reserved.

Retable.—A name sometimes given to the gradine.

Retreat.—A short season of retirement from the world (usually three or seven days), intended for prayer, self-examination, meditation, and other devotional exercises.

R.I.P.—Initials of *Requiescat in pace*—i.e., may he (or she) rest in peace.

Rochet.—A short frock like a narrow surplice, made of lawn, with tight sleeves. (See *Chimere*.)

Rogation Sunday.—The fifth Sunday after Easter. Said to be so called from the Latin word *rogare*, to ask

or beseech, the Gospel for the day containing the word *ask* four times in its first two verses.

Rogation Days.—The Monday, Tuesday, and Wednesday before Ascension Day. These are days of abstinence preparatory to Ascension-tide. *Rogation* means asking; and they are commonly said to be so called because it was the custom for processions to go out from the church to various stations in the parish, where hymns, canticles, and litanies were sung, *asking* for God's blessing upon the fruits of the earth. It has also been said that they derived their name from Rogation Sunday, which they followed.

The Rogation processions still survive in the custom of "beating the bounds," which is common in many parishes at this season; and there is no reason why the ancient and edifying religious form of them should not be revived.

Rood Screen.—The screen, railing, or grille between the nave and the chancel. It is generally surmounted by a cross (or "rood"). Sometimes this rood is fixed upon the railing itself; sometimes upon a beam running across above it; at others suspended from the roof. In mediæval churches the rood was a large Crucifix, with figures of the Blessed Virgin and S. John, one on each side, in allusion to John xix. 26.

Rubrics.—The rules or directions in the Prayer-book concerning the performance of the offices therein contained. They were so called because formerly they were printed in red, the Latin for which is *ruber*.

Sacerdotal.—Pertaining to the priestly office, priestly.

Sacraments.—The seven Sacraments of the Church have been reckoned since the time of Peter Lombard to be:—Baptism, Confirmation, the Supper of the Lord, Penance, Holy Orders, Matrimony, Extreme Unction. "The Church of England teaches, *not* that there are less than seven, but that there are only two generally necessary to salvation."

Sacring Bell.—"Sacring" is an old word for consecrating. There were formerly two bells to which this

name was given :—a large one outside the church, which was rung at the Consecration, in order that the sick and the absent might know at what moment to join in the prayers of the congregation ; and a small one rung inside the church to apprise the congregation of the precise time of consecration. The name is now given to a small bell only, rung at the words of consecration, which cannot be heard outside. The ringing of this bell is compulsory by Canon Law. (See *Holy Communion*.)

Sacristan.—Properly speaking, the person who has custody of the sacred vessels, relics, vestments, ornaments, furniture, &c. ; arranges the order and details of processions and funerals ; and has control of the bell-ringers. But in England the Sacristan is mostly the person who takes care of the church, shows people into seats, and performs various other duties.

In country places this latter officer is called the “sexton” (a corruption of *sacristan*), and he generally fulfils the additional office of gravedigger.

Sacristy.—An apartment adjoining, or a crypt under a church, in which the sacred vessels, vestments, ornaments, &c., are kept. Sacristy also means the vestry.

Sanctuary.—That portion of the chancel containing the Altar, commencing at the first Altar step, upon which communicants kneel.

Sanctuary Lamps.—Lamps kept continually burning before an Altar upon which the Blessed Sacrament is reserved.

Sanctuary Lights.—Candles in candlesticks on each side of the Altar.

Sarum.—An old name for Salisbury. The “Sarum use” was the custom or use which prevailed with regard to ceremonial, &c., in Salisbury Cathedral.

Schism.—“A wilful breach of the outward unity of the Church. . . . Internal dissensions which do not issue in separation of Communion are not schism.”—(*Blunt*.)

Nevertheless, although not actual schism, it is schismatical to attend dissenting meeting-houses, or to sub-

scribe to, or assist the sectarian objects of dissenters in any way. The same cannot be said of Roman Catholic churches and their objects, because the Roman Catholics are a branch of the true Church ; but it is, notwithstanding, very improper to attend their services in this country, because of their attitude towards our Church and bishops at home. Abroad the case is different. English churchmen are at liberty to go to "Catholic services of the Roman Church when abroad . . . for instance, to Mass or Vespers ; but not to Rosary services, and other Protestant* inventions, unknown to the undivided Church."—(*Church Times*.)

Secretæ.—Prayers privately said by the Priest during the Office.

Sedilia.—Three seats for the Celebrant, Deacon, and Subdeacon, placed against, or recessed in the South wall of the Sanctuary. Sometimes they are level with each other, in which case the Celebrant sits in the middle, the Deacon on his right. At other times they are placed on three successive steps. The Celebrant then takes the highest, and the Deacon the next below.

Septuagesima.—The third Sunday before Lent. "There being exactly fifty days between the Sunday next before Lent and Easter Day inclusive, that Sunday is termed *Quinquagesima*—i.e., the fiftieth ; and the two immediately preceding are called from the next round numbers, *Sexagesima*, and *Septuagesima*—i.e., sixtieth and seventieth."

Sequence.—See *Holy Communion*, page 115.

Server.—Any one, lay or cleric, who attends the Priest at Holy Communion.

Shrove Tuesday.—The day before Ash Wednesday. So called because on that day everybody was wont to go to the Priest to make his confession before commencing Lent, and be shrived, shriven, or shrove (i.e., absolved).

* For the use of the word "protestant" in this connection, see *Protestant*.

State Prayers.—The prayers for the Royal Family.

Stations of the Cross.—These are variously mentioned as from ten to fifteen in number. 1. Jesus condemned to death. 2. Receives His Cross. 3. Falls under the Cross. 4. The Cross laid upon Simon. 5. Jesus speaks to the women. 6. Is stripped of His garments. 7. Is nailed to the Cross. 8. Dies upon the Cross. 9. Is taken down. 10. Is laid in the Sepulchre. Others are added by the Roman Church which are purely legendary.

Stole.—A band of silk or stuff worn behind the neck, the ends hanging down to about the knees in front, when pendent. It is one of the Altar vestments, and should be worn when administering any Sacrament. In preaching it is optional. It should not be worn in choir at Matins or Evensong. The Celebrant wears his Stole crossed over the breast at the Holy Eucharist.

The Stole of a Deacon is worn over the left shoulder and tied under the right arm.

The Stole should be of the proper colour, even when no other vestments are worn.

Succentor.—One who assists a Precentor.

Suffrages.—Or Prayers. The intercessory versicles and responses after the Creed at Matins and Evensong, and towards the end of the Litany.

Super-Altar.—This term is now generally, but incorrectly, applied to a ledge, or gradine, at the back of the Altar, upon which the Cross, candlesticks, flowers, &c., are placed. The Super-altar was properly a consecrated and portable slab of stone, which was placed upon an unconsecrated Altar, or a wooden Altar, at the time of Celebration.

Super-frontal.—A covering on the top of an Altar which hangs down a few inches in front.

Surplice.—A white linen frock reaching to about the knees, very full, and with wide sleeves, still wider at the wrists. It is not open in front, but is passed over the head and secured at the neck by a button.

Sydesman.—A corruption of “synodsman.” He was a person whose duty it was to assist the churchwardens in laying ecclesiastical offences before the Bishop at synods or visitations. In the present day sydesmen are persons chosen by the churchwardens, and deputed by them to assist them in collecting the offertories, and otherwise discharging their duties, and to act for them in their absence.

Tenebræ.—A solemn office said or sung every evening in Holy Week (except Sunday and Saturday), commemorating the sufferings and death of Our Lord. *Tenebræ* means darkness, and the office is said to be so called from a ceremony which is observed during its recital. A number of lighted tapers being arranged on a triangular hearse or candlestick, one on each side is put out alternately during certain portions of the service, until at last a single candle only is left burning. This is removed to the back of the Altar, and darkness for a while prevails. At a clapping, or other noise, from the choirmaster, the taper is brought forth again and the Choir lighted up. This ceremony is said to signify the darkness which came over the earth at the Crucifixion. Of late years the office of Tenebræ has been revived in several English churches.

Thurible.—The same thing as a censer.

Thurifer.—The person who swings the censer.

Tract.—A Psalm, or other portion of Scripture, sung in penitential seasons at the end of the *Gradual*, in place of the *Alleluia*.

Transept.—Churches which are built in the shape of a Cross have two wings, one on each side, projecting at right angles with the nave and chancel. These are the Transepts, North and South, forming, as it were, the arms of the Cross.

Trine Immersion.—Thrice dipping in Baptism. Practised in the Church of England.

Trinity Sunday.—A feast in honour of the Blessed

Trinity. It is the octave of the day of Pentecost, or Whitsun Day.

Triptych.—A term commonly applied to any painting, carving, sculpture, or piece of tapestry which consists of three divisions side by side, the outer ones generally folding over the middle one.

Tunicle.—A vestment similar to the Dalmatic, but somewhat shorter, narrower, and not so elaborately embroidered. Worn by the Sub-deacon, or Epistoller, at the Holy Eucharist.

Verge.—Originally the man who carried the “verge,” or staff, before a cathedral or college dignitary, but now usually the same as a sacristan, which see.

Versicles and Responses.—Little verses or sentences uttered by the Officiant, with corresponding replies by the congregation. For instance :—

V. O Lord, open Thou our lips.

R. And our mouth shall show forth thy praise.

Vesper Lights.—These are a survival from the time when it was the custom to say Masses before dawn, and thus had originally the same symbolical meaning as Eucharistic lights.

Vestry.—A room for *vesting* in, or in which the vestments are kept.

Viaticum.—The Holy Communion, when administered at the point of death, is called the *Viaticum*, or, the provision for the way.

Vicar.—Literally, one who acts for another. But in parish matters, the clergyman who receives the small tithes. In former times, when a parish was assigned to a religious house, the brothers often deputed a lay clerk to do the parish duties for them. They received the whole of the tithes, and set apart about one-third of them for the lay clerk. These were called the small tithes. The larger portion, called the great tithes, were retained by the religious house, the head or principal of which was called the Rector. Hence, a Rector of a

parish is still the person who receives the great tithes. At the time of the dissolution of the religious houses, and the plunder of their property by Henry VIII., the great tithes were in some cases presented to laymen who had claims upon the favour of the Court, and hence it is that "lay rectors," or "lay impropriators" are often heard of.

Vigil.—A fast day which precedes certain festivals. All festivals, including Sundays, have Eves; but only some have Vigils.

"Vigils were prefixed to Holydays which commemorate suffering in any way, as the Martyrdom of an Apostle; and are not observed either in seasons of rejoicing, as Christmas and Eastertide, or in the case of festivals which do not suggest suffering, as Michaelmas Day." (*Church Times*.) The Vigils of Christmas and Easter themselves are, however, kept; as they do not fall within a festal season.

They were called Vigils, or watchings, because of a late night-service which formed part of their observance.

Way of the Cross.—A service used on Good Friday, consisting of short addresses on the *Stations*, with hymns, &c. Sometimes held out of doors with a procession, which changes place at each Station.

Whitsun Day.—A great festival held seven weeks after Easter to commemorate the descent of the Holy Ghost upon the Apostles after the Ascension. Called also (and originally) *Pentecost*, because it is fifty days from Easter. It should never be written "Whit Sunday," but *Whitsun Day*. Dr. Neale has shewn that it does not mean White Sunday, the name being actually derived from the word *Pentecost*, which in the German is *Pfingsten*, *Pingsten*, and *Wingsten*, the last form being easily further corrupted into Whitsun.

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